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DOCTRINE AND LIFE

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AUGUST-SEPTEMBER 1960

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Christian Attitudes

The following is the second part of a discussion of two basic, divergent attitudes, which profoundly affect Christians' outlooks and activities, especially in the apostolate. The discussion is based on Canon Gustave Thils's Christian Attitudes, which has been published recently by Scepter Publications, Dublin. Father Kelly is spiritual director at Belvedere College, Dublin.

JOHN C. KELLY, S.J.

THE last war struck a heavy blow at the sturdy optimism of "incarnation" Christians. Disillusionment and pessimism were in the air. This pessimism fostered the neo-stoic attitude of the existentialists. For Jean-Paul Sartre (who popularised the existentialism of Kierkegaard and Heidegger) human life was an absurdity calculated to sicken men's minds and hearts: nauseous. Although condemned by the Church, some aspects of existentialism influenced many Catholics.

In spite of well-meant and well-planned "incarnation" activity, the war had released savage folly in Europe. Men were after all, it appeared, no less barbarous than their medieval (or neanderthal) forefathers. The Christianisation of civilisation was a chancy business, ephemeral and corruptible like anything else that is created and material. All we see is transient and cannot satisfy the cravings of the human heart for what is good, stable and indestructible. So a new attitude appeared among Catholics based on the idea that, here in this life, there was no lasting city.

The movement was towards God alone: towards God who transcends his transient creation and who alone is everlasting. Somewhat in the manner of contemplative religious, men sought to attend, in as single-minded a way as possible, to the worship of the transcendent God and to think no more than was absolutely necessary about the world. "Laying aside for the moment the activity of 'social Christianity' whose effects seem to them, when all is said and done, pretty decrepit and ephemeral, at least subject to all the vicissitudes of the present time, sometimes really out-of-date, they direct the hearts and minds of Christians towards the heavenly

realities which are immutable, definitive, perfect, 'transcendent': they preach the 'kingdom of God' " (p. 50).

"Incarnation" Christianity stresses the earthly representation and realisation of religious values. From 1940 on, "transcendent" Christians began to speak more of the transcendence of eternal happiness. The eschatological aspect of Christianity, the full and final consummation of existence in heaven, was more and more stressed. A great inspiration of this kind of Christianity was Archbishop Suhard's pronouncement on the "*Sense of God*". The lack in modern people, said the Archbishop of Paris, was an unawareness of the majesty, the uniqueness, the transcendence of God.

The "kingdom of God" (using the gospel phrase) rather than the Kingship of Christ is the focus of "transcendent" thought. Religion must be purified of all ephemeral elements. The idea of Christ as King, Man as well as God, because it implied that Christians must "penetrate" deeply into human activities in order to Christianise them, had identified religion too closely with the affairs of the world. Governmental, social and industrial systems, cultures and civilisations are necessarily transient. Catholicism must look in a detached way on all such things because they are variable and unstable while Catholicism must remain ever the same and endure to the end of time.

If Catholicism comes to be identified too closely with any particular culture, "transcendent" Christians assert, the purity of religion may suffer. Besides, too close an identification may lead to scandal and discouragement when the culture perishes as all cultures must. Catholics, then, must disentangle the essentials in religion from the temporal forms and problems with which religion may be engaged. Christians must preach the "kingdom" of the transcendent God. The "kingdom" exists potentially on earth but, on earth, it is deeply sunk in mystery and matter and can be discerned only by the purest faith. The "kingdom", clearly manifested in all its perfection, is in heaven and it is on heaven that Christians should fix their eyes. What faith teaches us of heaven is more profitable than what faith can discern on earth of the "kingdom of God".

"Incarnation" Christianity is christocentric: based on and inspired by the notion of Christ the King. In reaction, "transcendent" Christians build their spirituality around the working of the Holy Ghost in each individual soul. It will be remembered that the Holy Ghost, so working, is one of the primary norms of morality and Christian action. By attending to the Third rather than to the

Second Person of the Blessed Trinity "transcendent" thinkers seek to make Christianity more interior and spiritual. Now, devotion to the Holy Spirit is a most valuable (and too often neglected) element in Christian spirituality, but the presentation of this devotion by some "transcendent" writers raises uneasy doubts.

There are two remarkable articles, for instance (which Canon Thils does not mention) by Father Clémence on the discernment of spirits. These articles are "transcendent" in feeling (*Révue d'Ascétique et de Mystique* 1951, pp. 347-375, 1952, pp. 64-81). For Father Clémence the final achievement of the Christian is to find himself so sensitive and docile to the working of the Holy Ghost, so certain of being in accord with the promptings of the Holy Spirit that no other guidance is necessary. Considered as a profound academic study (applicable in practice to a very small minority) these articles have a high value. But such sureness of spiritual touch is possible only as the final perfection of spirituality. Confidence and conviction of the kind Father Clémence considers (amounting almost to personal infallibility) was realised only by the greatest saints at the height of their sanctity. Such internal certainty is not for the man in the street. Someone thoroughly trained in theology and spirituality and who has, as well, not a little experience of himself and of life should be able to dispense with spiritual direction in minutiae or in simple situations of frequent occurrence. But in important matters and, always, from time to time even he should check his opinions against those of someone else. Even St. Teresa of Avila called on spiritual guides for the direction of her life and work. Direct guidance by the Holy Spirit is hardly ever to be recommended to anyone no matter how advanced he be in the spiritual life. The least trace of egotistic illusion here will bring disaster.

The work of the Holy Ghost, say "transcendent" Christians, urges Catholics not so much to the conquest of the world as to patience under suffering and persecution. The virtue of fortitude, as Josef Pieper wrote, is that by which one is made ready to suffer and, if needs be, to die for one's belief. For the "transcendent" Christian this passive resistance to the world is the main thing. He cares little for reforming the milieu and bringing it into tune with Christianity. Such harmony is, he says, at the best, ephemeral and transient. To endure and to suffer is the form Christian life must take. Passivity rather than action is the primary Christian protest in the face of secular society. Christ's help, say "transcendents", ". . . is much more to help the holy to resist the world than to encourage them to busy themselves with the world and its 'conversion'" (p. 52).

A moment's reflection will show that the last sentence does not square very well with Christ's own actions: he had pity on the multitude, he spent long hours ministering to their needs and healing their illnesses. Pieper's analysis is a last analysis: he considers what form fortitude must take when things are at their worst. He has much to say besides about the large part fortitude must play in tackling huge and difficult tasks with magnanimity. The plea for Christian passivity, in its extreme forms, contains many half-truths which, it is hoped, will appear more clearly in the course of this article.

It is admitted by "transcendent" Christians that, of course, the Holy Spirit works permanently in the Church. That is to say that his activity, like the activity of the Church, is partly visible. But, they hold, this action in the world is not easily discernible with any clarity: it is deeply mysterious and, indeed, inscrutable.

It is certainly true that the work of the Holy Ghost is not always easy to perceive. Some, who are not "transcendent", have said, with a smile, that the Holy Ghost seems to like working through and by human muddles. In the realm of grace it is not always the clear and expected thing that happens: sometimes grace seems to ignore human wisdom and prudence. Men who work for God are prone, like anyone else, to error of judgment, to cowardice, ineptitude, stupidity, lack of initiative and, even, sin. Through all this confusion (which is inevitable as long as we are limited by the human condition) the indefectible Spirit, somehow or other, achieves his Divine and always salvific ends. This is true. But we are not thereby dispensed from the use of human reason, enlightened by divine faith, in our efforts to solve the problems of the Church and society. Many principles that should guide society we know with certainty: others we know with infallible certainty. The task of reducing these principles to practice is supremely difficult but we may not shirk it altogether.

The "transcendent" Christian places Christianity in fundamental opposition to the world. It may be that he is confused about the meaning of the expression "world" in the gospels. Briefly, the "world" means whatever is opposed to the spirit of Christ and on the side of sin. It is, therefore, always founded in a lack of orientation in man's mind and will. The "world" is basically a mental attitude. In condemning and rejecting "the world" Christ was not turning his back on the ontological cosmos: on the network of created things, persons, societies, relationships and situations that constitute human life. It is true, of course, that Christianity is at one with

reason in teaching that the ontological world is transient and passing away. We believe in a better and perfect life hereafter towards which our religion leads us. But, by his emphasis, the "transcendent" Christian has changed the idea.

"The Incarnation", he says, "as understood by the gospel is not the apotheosis of the world. On the contrary, it is the principle of its irretrievable breaking up. . . ." (p. 53). "To be sure the Incarnation brings the salvation of the world: it sows the seed of life in the world. But this eternal life, far from seeking a deceptive harmony, is pushing the world towards its death" (p. 53). This statement (allowing for the confusion about the meaning of "world") is partly true but the emphasis, again, is misleading.

"Our world can . . . prepare", say the "transcendents": a true but insufficient statement. Our world can and *must* prepare for the kingdom. There is nothing else we can use in our preparation. In preparing for eternal life, which will succeed the transient existence we now have, we are obliged to make the proper use of transient creatures. It is misleading to say that eternal life, which we now possess potentially by grace, is "pushing" the world to its dissolution. No pushing is necessary. It is the nature of material created things to move to their dissolution: they are corrupting all the time. Our task is, precisely, to make the proper use of corruptible and corrupting things, situations and relationships in order that by our employment of them we may pass from this temporal and temporary world to eternal stability.

"What the apostles expected when they went to preach the gospel", says L. Bouyer, "was not the conversion but the hatred of the world". This statement is hard to justify as it stands. Of course, the apostles expected the conversion of the world: it is even possible they were mistaken as to how quickly it would be brought about. As well, it is true, they expected to be hated and to suffer but they saw their inevitable suffering as a means by which the world might be Christianised. The role of created things in the scheme of salvation is clear in St. Paul's epistle to the Romans where he speaks of all creation groaning with impatience for the redemption of Christ (*Romans* 8:20-22). There is no rejection of creation in this teaching.

"The object of our zeal and purpose should not therefore be civilisation and culture. They constitute the realm of the Prince of this world. . . . At most they are indifferent, neutral things of no particular value to the Christian order . . ." (p. 54). Issued as a warning and somewhat qualified this statement could stand. However, as it is expressed, it is a rejection of Christian Humanism and

a curtailment of the truth. Civilisation and culture in the broadest sense of the words (implying, as well as economic, intellectual and artistic values, justice and charity) will contain many things indifferent in themselves. But these morally indifferent things enter the moral sphere once they have, as they must have, a relation to man. By the way in which man develops and lives his culture and civilisation his morality is expressed and his direction in respect of eternal life is determined. To accept some things may be wrong: to reject others may be equally immoral. It is by dealing with things in the proper way (using what helps him to eternal life and rejecting what hinders) that man loves God in practice.

Some Catholic thinkers, like Hilaire Belloc, out of excessive enthusiasm or propagandist zeal, exaggerated the continuity between Christianity and secular cultures. Every schoolboy can now poke holes in Belloc's thesis: "Europe is the Faith and the Faith is Europe". But, just as bad is the other extreme of error which holds that there is complete discontinuity between secular and religious worlds. Religion has contributed to the construction of cultures: a sympathetic milieu helps and a hostile one hinders religion. Apart from the demands of justice and charity, which are directly religious, the secular milieu is one of the means for salvation (although a humble and secondary one) of which we must make proper use.

To wish to ignore the duty of imposing, if we can, Christian principles on society is to try to escape from the human condition in which God has placed us. It is a form of "angelism". Angelism is the strange aberration which has appeared over and over again in the history of human thought by which men strive, ineffectually, to escape from the material conditions essential to man. The gnostics, the manichees, the catharists and latter-day puritans of all kinds are infected with angelism. At least by wishful thinking, they try to reject materiality. They wish to be angels. One of the commonest forms of angelism today is the rejection of Christian Humanism: a deprecatory attitude to the value of human achievements in the world. It is true that the meaning of the world is that it is passing away but, while we are in it and part of it, we must make use of it to live *as men* for God. It is as men—as beings essentially subject to material conditions—that we must serve God and save our immortal and spiritual souls. "Transcendent" Christians are right when they say that "Christendoms are all frail and transitory" and that the Church adopts them one after the other. The Church looks on our final possession of eternal life as the consummation and the end.

But, it cannot be forgotten that the end is merited while living in this imperfect world.

At the same time, "transcendent" Christians cannot be called quietists. They believe that the "kingdom" must be preached and that this life of suffering should be made a little more bearable for those who live it. In so far as this modest aim withdraws from one of the crudities of some "incarnation" preaching (the belief that the re-creation of some splendid Christendom was just around the corner) it is salutary. This life is, indeed, a valley of tears full of ever-recurring injustice, cruelty and sin. It is a place full of weeds and the weeds pullulate to become a jungle. To keep down the jungle is the Christian task.

But keeping down the jungle demands enormous efforts and high aims. It is, indeed, necessary to labour at the building of the City if the jungle is to be kept in bounds. To fix one's aims too low, to think the task not worth one's best exertions, may mean that what is achieved is a world no longer bearable. We may have to work very hard, using all our human powers buoyed up by God's grace, in order to achieve only the essential little. The little we achieve is valuable: the possibility of a life that is human may depend on it. And to live in a Christian way when life is inhuman may well call for heroism: not a virtue for all.

"Transcendent" Christians admit and teach that true love of the transcendent God must imply true love of the neighbour. "The good works become the criterion of the authenticity of contemplation" (p. 63). This is completely orthodox doctrine. Criticism falls only on the pressure and direction of the stress on the pre-eminence of the love of God. The love of God is, beyond all doubt, the supreme value but the love of one's neighbour, although secondary, is complementary to it. Human beings tend to exclude altogether, in practice, what they think of as secondary: the importance of loving one's neighbour comes to be minimised. The love of God, expressed in prayer and contemplation, is very attractive to certain temperaments. To leave prayer for the works of charity (a frequent demand of solid virtue) may be very difficult and need considerable self-control.

"Transcendent" Christians have their techniques too although they disparage the idea and would reject the word. They refuse the terms "conquest" or "bearing witness": instead they exercise the apostolate of "presence". They influence the world merely by being present in it: grace radiates from Christian souls. "Presence" should not be too noisy or obvious: it should be "diaphanous".

By the technique of spiritual presence Christianity is radiated abroad: not by means of the advertiser but by long prayers, mortification, long periods of adoration. It is true that the prayerful and mortified Christian spreads a peace and a beauty around him and that the example of his life is a powerful influence in the world. The most practical of achievements in the world will always need the support of prayer and adoration. But, if the Christian layman is mortified (as distinct from penitential), that is in possession of himself for God's service, he will of necessity see the need for action: even if action means leaving his prayers for a time.

It is not necessarily a bad thing that "transcendent" spirituality should be based on that of contemplative religious. Indeed, it is even desirable that no aspect of Christian spirituality should be altogether omitted from the lay-man's religion. But there are certain dangers to be avoided in a spirituality for lay-people based on the teaching of St. John of the Cross.

It is first of all necessary to remember that the precious grace of true mysticism—which is no misty-eyed vagueness but a fiercely realistic love—is something God-given. Man must await the gift. He can prepare himself by a life of detachment, of the love of God, of solid virtue and of ordinary prayer. But the gift of mystical prayer cannot be induced by man's unaided efforts. Neither is it necessary for salvation to be a mystic.

In the writings of St. John of the Cross, the saintly doctor speaks of creation as nothingness (*nada*). Now creation is not nothingness: a pure negation. Creation is something. St. John of the Cross is not concerned in his books to trace all the subtleties of the analogy of being, extending from God to inanimate matter. Both God and inanimate matter have existence although not in the same way nor in the same degree. God possesses infinite existence which he has from himself in a simple and eminently divine way. The lowest creatures have existence, often very limited, which they hold not from themselves but from God. But both God and his lowest creatures exist: they *are*. St. John of the Cross was concerned, as a pedagogue, to impress on his disciples (primarily contemplative Carmelites) the immense chasm that separates God from creatures and, as well, the absolute purity of the love of God, the absolute detachment from the *inordinate* love of anything that was not God, required of him whom God had called to a life of pure contemplation. The saint had no desire to make an ontological statement: no desire to deny to creatures existence or meaning. A misunderstanding of

St. John of the Cross may well lie behind some of the "transcendent" anti-humanism.

"Transcendent" optimism springs almost entirely from the expectation of heaven. No matter how hopeless human affairs may be it is possible to look with joy to the coming perfection of happiness. So far so good; but "transcendent" Christians go further and, in giving a reason for their exclusive interest in heaven, take up a position that is disturbing.

They go too far when they speak of the way in which creatures are "marked" by original sin. Original sin, they say, is "not like a mere skin-sore but like a deep cancer". Taking it in its obvious sense this causes uneasiness. Original sin is a deprivation of supernatural and preternatural gifts to which mankind has no right. What is left after the deprivation (our complete human nature) is not made intrinsically evil. The main supernatural gifts have been restored to us by Our Redeemer.

The "transcendent" way of speaking of original sin, or of an "irreconcilable" opposition between God and the world, suggests very dubious attitudes. As Canon Thils says, the expressions used betray a "slight dualist veneer", a trace of manichean puritanism, an unrealistic and romantic angelism.

"Transcendent" Christians in Europe live close to Protestantism and, in particular, to that species of Protestantism inspired by the theologian Karl Barth. For Dr. Barth, God's contact with the world (*Ereignis*) is a mere touch, from time to time, at a tangent: a touch that never penetrates deeply. For Barth, God is all transcendence without immanence: so that, for him, the temporal affairs of the world have little importance. His position is born of post-war despair. It may be better for the Christian to remember St. Ignatius of Loyola: ". . . and the other things on the face of the earth were created for man's sake, and in order to aid him in the prosecution of the end for which he was created . . . man must make use of them in so far as they help to attain his end, and in the same way, he ought to withdraw himself from them in so far as they hinder him from it . . ." (*Spiritual Exercises: First Principle*). The milieu is not a matter about which the Church or the Christian may be indifferent. It must be used and shaped according to the will of God.

A "presence" that is too "diaphanous", too inactive, may be in reality an absence: ineffective, a disguise for indifference, indistinguishable from *laissez-aller*. But the "transcendent" stress on personal "radiance" has other inconveniences. Exaggerated, it can cast a slur on the sacramental system and the visible teaching

authority of the Church. The "holy man" can become more important in every way than the established hierarchy. He may even come to seem, in all ways, superior to the priest. Both personal holiness and sacramental priesthood are necessary and should be found together in the one person. Still, the important point that not merely the ordinary good priest but the imperfect, defective and, even, sinful priest can still validly administer the sacraments and offer the Sacrifice must not be forgotten. It may be, in some respects, an unpalatable truth but it must be held to safeguard the true sacramental doctrine.

The "transcendent" interest in the "holy man" seems to tie up with their admiration for the charismatic graces given to the first Christians (the gifts of prophesying, of visions and of speaking "in tongues") which, some say, are about to reappear in the Church. This may be the reason why some "transcendent" Christians put too high a value, for the guidance of the Church, on visionaries and mystics. It must not be forgotten that St. Paul warned the Corinthians against too great a desire for the more alarming of these charisms (1 *Corinthians* 14) and made a plea for "prophecy"—which does not mean the power to prophesy but merely the grace of plain preaching—as of more value to the Church. Paul would have the early Church follow the more excellent way of charity and faith in full obedience to what he and the other apostles had taught.

The danger St. Paul foresaw is ever-present: too emphatic a stress on guidance given to the individual by the Holy Spirit can encourage the vice of unbridled private judgment in matters of faith and morals. Hence arises conflict with the divinely-constituted teaching authority of the Church. Preoccupation with individual interior guidance can lead to one's forgetting that one of the chief means the Holy Ghost uses to guide men to salvation and sanctity is the public, easily available, ordinary teaching of the Church.

On this subject it is necessary to speak up for moral theology which, in Christian teaching, must have its place. Moral theology, in some circles, has never quite recovered its purity of reputation since the attacks of the Jansenist Pascal. Pascal's attack was levelled at casuistry (the solution of concrete, individual cases) rather than at the general theory of moral theology. The mud thrown (with such graceful motions) splashed the science of moral theology. It is considered, sometimes, a minimising science: the science of making Christianity easier for back sliders. Properly understood—not as an instrument for diminishing the obligation to live the full Christian life but as one for clarifying that obligation—moral theology has

much to teach us about sanctity that we cannot afford to neglect. It might with justice be called the science of solid virtue. Moreover, although based on revelation, moral theology does not neglect the rational arguments on which ethics is founded. These arguments are built on a consideration of human nature and its proper functions. Moral theologians, in short, accept the fact that human nature is not merely good but revelatory, in a lesser way, of the natural law. To the anti-humanist "transcendent" mentality such a science is a stumbling block and may well be unpopular.

From the point of view of personal religion, excessive emphasis on the role of the "holy man" in the Church encourages the always rumbustious ego. Here, Canon Thils asks a pertinent and humbling question: "Is *my* holiness necessary for the Church" and, if so, in what sense? Will the Church fail if *I* fail in holiness? The answer to these questions must begin with the consideration that the gates of hell will not prevail against the Church which will last until the end of time. Canon Thils's questions discourage any undesirable narcissism in the spiritual life. Over-preoccupation with oneself (*my* holiness, *my* spiritual life) can have, as experience proves, unhealthy results. A lack of the sense of humour may mean that the ego becomes inflated: self-importance is only around the corner.

The answer, then, as Canon Thils makes clear, is not "Transcendence *or* Incarnation" but "Transcendence *and* Incarnation". Complete Christianity is made up of what is good and positive in each attitude. The valid criticisms both kinds of Christians make against each other must be taken into account. Corrected "incarnation" Christianity corresponds exactly with corrected "transcendent" Christianity. Corrected and between them they make up, simply, Christianity.

Such a synthesis is an ideal. There will always be, in individual temperaments and characters, a bias towards one side or the other. The grace of God may incline individuals to serve God in one way or another. But, in spite of these inclinations, care must be taken that temperamental leanings and preferences do not force a neglect of some aspect of total Christianity necessary for salvation or holiness. The "transcendent" Christian must see to it that he harbours no disparaging thoughts about the goodness of creation. The "incarnation" Christian must beware of naturalism, of the allure of big battalions, of the idolatry of mere technique for its own sake.

Of the two mentalities "transcendent" Christianity seems to be more liable to error. It is surprising that it has already appeared,

spontaneously, in Ireland because continental thought does not usually reach us for some time. In Ireland, the "transcendent" mentality shows itself as opposition to Christian Humanism. This opposition (spontaneous and rarely doctrinaire), which appears in unexpected places and unlikely people, is vaguely alarming because it may involve a diminution of the full content of the Faith.

CHRONICLE (*Continued from page 207*)

HIBERNIA

A short time ago a daily newspaper announced that *Hibernia* was to revert to monthly publication, the attempt to launch it as a weekly having failed. It was with distinct relief that one read a correction published in the same daily subsequently, to the effect that *Hibernia* would continue to be published as a weekly and that sales were picking up. For it would be a very great pity if *Hibernia* were to fail. It is almost a lone Catholic voice in a realm where the voice of Christianity needs to sound loud and clear, the realm of the thoughtful weekly. A whole generation of middle-class Irish men and women has grown up on the *Observer*, the *Sunday Times*, the *New Statesman and Nation*. . . . More often than not these journals proclaim—and very effectively—the same values as we do. When they judge current affairs, their standards are usually unimpeachable. It is an education to read them. But . . . and there *is* a "but"! It is not merely that writers in these journals can take a line on birth-control and divorce which is contrary to morality, nor that the *New Statesman and Nation* is capable of indulging in cheap gibes at the Church. They share (in varying measures) a more profound shortcoming. It is that many of their writers take it quite for granted that the Church's viewpoint on the great issues of the day is outmoded or irrelevant—or simply non-existent. One fears that Catholic readers can painlessly soak in—as unthinkingly as sponges—that unquestioned assumption. *Hibernia's* contribution has been to collect a number of men and women of considerable competence in various fields, who are prepared to comment, reasonably and intelligently, on current events from a Catholic viewpoint. The importance of such a contribution cannot be overstressed. One can only hope that the support they have been receiving will continue to be forthcoming and will increase. One feels that convents and schools can render a valuable service to their pupils by introducing them to *Hibernia* before they leave school.

The Dominican Ideal

Father Wilms is a German Dominican, a well-known author and lecturer, expert on the history of the Order. His article, specially written for DOCTRINE AND LIFE, was translated by Father Gregory Kirstein, O.P.

HIERONYMUS WILMS, O.P.

ACCORDING to St. Thomas Aquinas holiness is composed of two elements: purity and constancy.¹ Here "purity" means being free from all sin; "constancy" is used in the sense of becoming like unto God, who has created us in his image and likeness and has called us to the contemplation of his infinite beauty. Constancy implies directing all one's thoughts, desires and actions towards giving glory to God. Thus the positive element of holiness includes sanctifying grace with the theological and moral virtues, in their firmly established relation to God. And while everyone who dies in the state of sanctifying grace will go to heaven, yet only the one who possesses the purity and constancy mentioned above will attain to the beatific vision immediately after death, because he alone has referred everything in a perfect manner to the honour of God.

According to the Roman Congregation of Rites, when it is examining a cause for beatification or canonisation, holiness must show that the seven principal virtues have been practised in a heroic degree and that miracles have been worked through the invocation of the person concerned.

Since God contains in himself the infinite fullness of all perfections, the perfection we speak of here may be pursued under various aspects. Various means may be employed to attain it. The hermits of the first centuries of Christianity had their gaze fixed on the infinitely sublime character of the All-Highest. In order to make themselves worthy of its presence they withdrew from the allurements of the world and renounced the use of earthly things as far as this is humanly possible. The monks contemplate the majesty of God

1. II-II, 81, 8.

which is worthy of all praise; they love the high mountains and the lonely valleys, they practise obedience and value the common life in order to praise God by day and night in the faithful observance of the Church's liturgy, and thus to prepare themselves for a participation in the eternal praise of God in heaven. The canons regular did this not merely in their own name, but also as representatives of the people of whom they had the spiritual care and who were prevented by work and daily cares from giving God the praise due to him. St. Dominic did the same thing as a canon of Osma. But when he saw the calamity of the heretics in France and the sad state of the people led astray by them it came to him like a vision that God is truth. He was captivated by the Saviour who had come to us men in order to bear witness of the truth. When the Saviour stated before Pilate that his kingdom was not of this world, that it was the kingdom of truth and that he had come to bear witness of the truth, the proud Roman turned away with the cynical question: "What is truth?" Very probably thinking of the everlasting disputes of the philosophers he doubted if there were such a thing as truth. Perhaps he spoke in this way because his conception of truth was merely logical (the correspondence of the idea with the extra-mental object). If he had had any idea of God as the fullness of all truth, at the sight of whom all problems are resolved, all anxiety and worry vanish; if he had any notion of the divine truth which St. Thomas describes as *summa, maxima et prima*, highest, greatest, first, he would have asked the Saviour for a further explanation, because as the Son of God he is the Word of the Father, and the expression of the full and highest truth. This truth is not cold and rigid; it is life and warmth, giving life and growth and perfection like the sun. He says himself: "I am the way; I am truth and life. . . . If a man lives on in me, and I in him, then he will yield abundant fruit".

Dominican holiness approaches God as the fullness of truth; it looks on Christ as the way which leads to truth and life. It takes the matter of truth very seriously in personal life and is determined to avoid all untruth in thought and word and deed. Following the example of Our Lord it wishes to dedicate itself completely to the service of truth,² preaching it by word and example. Truth is inscribed on the coat of arms of the Order and proclaims to all the world the ideal of holiness of the Dominican Order.

Just as in our striving for holiness we may contemplate God as the goal under various aspects, so too the means for the attainment of

2. Constitutiones O.P., n. 1.

this goal may vary. Hermits and monks renounce life in the world and consider solitude as a suitable means. They practise the external works of mortification; they fast, observe perpetual abstinence, curtail their sleep and observe silence. St. Dominic did not abandon these external means, but he altered them to suit his ideal of holiness. Since it was his intention to preach the Gospel he had to go to the people, and especially to those who were most in need of instruction. For this reason he established his priories and convents in the cities. There his followers were "to let their light shine through the spoken word, in the pulpit, and through example, in the streets. In place of heavy manual work to which the monks were obliged, he put the still more arduous intellectual work of the serious and unremitting study of theology. In order to be ready at all times to preach the word of God, and to provide sufficient time for the necessary preparation, the choral office was to be curtailed and recited briskly, and individuals were to be readily dispensed from fasting and vigils according to necessity. But a major importance was attached to silence and quiet in the priory, because both are helpful, and indeed necessary, for study.

The interior life of striving should be characterised by truth. To be absolutely truthful means to be free from all sin, because every sin is based on an untruth, on a false judgment. To be perfectly truthful means to withhold nothing from God, because to him all honour, complete devotion and pure love is due. For the children of St. Dominic all striving should culminate in their being completely spent in the preaching of truth. Thus did St. Dominic die of sheer exhaustion in the priory of Bologna on the feast of the Transfiguration in the year 1221. His dearest wish, to give his life's blood for the truth, was not fulfilled. But it was granted to his loyal son, St. Peter, Martyr of Milan, to end his life of striving after holiness in this way. When the enemies of the faith stabbed him to death, he dipped his finger in his own blood and wrote on the pavement: "I believe".

Neither St. Dominic nor any one of his disciples ever maintained that his ideal of holiness was the only true one. Whether it is the best remains a matter of dispute. Here the words of St. Paul apply: "what matter, so long as either way . . . Christ is proclaimed",⁴ or those of St. Augustine: "*alius sic, alius sic ibat*".⁵ Certainly one may despise all earthly possessions for the sake of the riches of God's

4. Philemon 1,¹⁸.

5. "One this way, another that way."

love, and following the poor Saviour seek to attain the ideal of holiness in absolute poverty. One may centre one's mind on the Holy Spirit, the bond of love which unites the Father and the Son in the Godhead, and seek to assist him in the work of sanctification, in this way sanctifying oneself. One may consider divine love as the goal, divine love which approaches us in such a humanly sympathetic way in the Heart of Jesus and, by the practice of charity, seek to become like to it. Everything is good so far as it is true; everything is helpful that makes us true and allows God's truth to radiate. St. Thomas has written on truth with unique clarity in the Summa, the text-book for beginners. Here he explains things in the simplest possible form. Of course he knew the many stages that must be gone through on the way to perfection, yet he only mentions three: that of the beginners, that of the advanced and that of the perfect.⁶ He knew the twelve stages of humility of which St. Benedict treats, and of which he would have heard during his time in Monte Casino, yet he contents himself with explaining only three. He also knew the many forms of prayer, but he only explains vocal prayer, meditation and contemplation. In the case of the last mentioned he distinguished between the direct vision of God which is granted only in a passing way here on earth, as in the case of Moses and St. Paul, and the usual form of contemplation resulting from grace in which God wonderfully illumines an image and thus delights the contemplative. Savonarola pointed out that the image of God is imprinted on every human soul. This image may indeed be soiled by sin, but it can never be completely destroyed. The great reformer reminded his confrères, the Dominicans of St. Marco, of this divine image, exhorting them to make it the constant subject of their contemplation, in order to purify and to develop it and to bring it to perfection. This view finds confirmation in the life of St. Catherine of Siena. Once as she awoke from an ecstasy Our Lord asked her what she had seen. She answered: "Your divinity, Lord". He said, smiling: "You saw the soul of a child who died in baptismal innocence".

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The practical attainment of the Dominican ideal of holiness

If one concentrates one's attention on to the word "*veritas*" in the coat of arms of the Dominican Order one may well get the idea that the whole religious life of the Dominicans is directed towards attaining the greatest possible grasp of the divine truths and ter-

minates in acquired or infused contemplation. Yet history—how St. Dominic came to centre his thoughts on God as the fullness of truth, and the account of his distress at the falling away of so many of the faithful from the Christian faith through the seductive preaching and deceptive example of the Albigenses—points in another direction. It was what he had observed in France that led St. Dominic to leave the quiet of the cathedral chapter at Osma and became a preacher of truth. He wanted more than contemplation from his companions and spiritual sons. He wanted to make use of contemplation (if one can so speak) for the salvation of his fellow men. This is clearly expressed in the device of the Order: “*contemplata aliis tradere*”; the fruits of contemplation were to be given to others. Here Dominic showed his followers the best and most beautiful form of life for the attainment of their ideal of holiness.

The ancient Greek philosophers disputed concerning the various ways of life long before Our Lord appeared on earth as the incarnate truth. The more intelligent among them rejected the pursuit of mere pleasure, the *vita voluptuosa* as being unworthy of man. There still remained three other forms as a subject of dispute. Quoting from Varro, St. Augustine gives us the various opinions in his “City of God”. He speaks of the contemplative, the active and the mixed form of life. The contemplative life is described as one devoted to learning, the active life as public service in the interest of the common good. The third form sought to include and combine the other two. Those who followed the contemplative life devoted themselves to the acquisition of knowledge of the natural truths and rejoiced in the results achieved. Those who followed the active life placed their talents and probably also their wealth at the service of the State. The adherents to the third way sought to combine both. This whole teaching had only the upper social classes in mind. The ordinary people were not considered, since they were regarded as given up to the *vita voluptuosa*.

Christian philosophers and theologians took over what was true in this teaching. But they extended the field of contemplation almost to infinity by the inclusion of the revealed supernatural truths of faith. The active life was not restricted to those engaged in public service on behalf of the common weal, but extended to all those who from motives of true charity concerned themselves with the welfare and the salvation of their neighbour. The third way of life was also extended accordingly.

Thus the Dominican, if he is to live up to the device of the Order and fulfil the mission that has been given to him, must seek to

acquire the fullness of truth, and especially revealed truth, by serious, unremitting, life-long study. He must contemplate it and apply it to his own life and then with the enthusiasm experienced in contemplation convey it to others. In this he may not disregard the natural means of oratory. But the real incentive must come from contemplation. *Contemplata aliis tradere*; he must pass on what he has contemplated. Thus his can only be the mixed form of life. One might question the justification of this third way of life, because every activity, if it is a genuinely human or a supernatural meritorious one, must be based on meditation or contemplation, at least on an act of faith; and contemplation as such tends to action, even though it may, because it is limited by time, only be a repetition of the act of contemplation in a more exalted degree, for which the practice of charity is the best preparation. Nevertheless, the third way of life retains its own special character, because it embraces both elements, contemplation and activity, not in the subordination of one to the other, but as equal parts of the one ideal. Cajetan describes it as the most excellent way of life, giving this argument: the first way is good because contemplation is good; the second way is good because activity is good; the third way is the best because both goods united are better than either taken separately.⁷

The mixed way of life is also the most difficult because it implies a harmonious combination, while in practice one person will attach greater importance to contemplation, another to external activity.

This is pointed out by St. Thomas.⁸ Natural talents vary from one person to another, and this remains true also in the Order. One who is naturally more inclined to contemplation must seek to develop enthusiasm for activity. And the person with a natural bent for the active life must be careful not to neglect the practice of contemplation. The prior is responsible for the harmonious blending of both essential elements in the community.⁹ A prior is expected to possess this harmony in his own person;³ he will repeatedly come up against difficulties in maintaining it in the community due to differences of talent and inclination in his subjects. He will repeatedly have to stress the importance of a life of prayer and religious observance. There is seldom the same need to urge the active side, the zealous work for souls in preaching, etc.

7. In II-II q. 181.

8. II-II, 179, 2 ad 2.

9. *Const.* n. 751.

3. *Ibid.*, n. 4.

Even when such harmony has been established in the community it does not usually last long. The reforms which the Order has gone through down the centuries and in which it has always preserved its unity, have almost all been concerned with a reform of the contemplative life and the religious observances connected with it. It has only happened once that a visitor has had to report to Rome that the life of prayer and religious observance in the area visited was being faithfully observed, but that interest in external activity left much to be desired. Normally external activity is present wherever a life of prayer and religious observance is cultivated, and even though it may not be more extensive than in other houses, it is of a higher quality and bears more lasting fruit.

The Dominican Order sees in its founder, St. Dominic, the perfect realisation of its ideal. The acts of canonisation testify that he was an indefatigable preacher who appealed both to the heart and the mind, and that he led at the same time a life of prayer and mortification which would have done honour to the strictest monk. Many of his spiritual sons have imitated him in this. Quite a number of them did so in such an outstanding way that the Church has recognised them as models of sanctity and raised them to the altar. The Dominican Order has 14 men and 5 women saints, as well as 218 blessed. Of these 107 are martyrs who belong to the first order, and 37 who belong to the third order. Thus the ideal is not only practicable; it has in fact been attained.

The remarkable thing is, that although all these 237 strove after, and attained, the same ideal, yet each did so in his and her own way. No one is quite like the other. Alongside St. Peter, Martyr, to whom the Church entrusted the high office of Inquisitor, stands the modest St. John of Gorcom, who left the quiet of his priory in Cologne in order to take over a country parish in Holland, and again leaving this quiet retreat to bring Holy Communion to the imprisoned Franciscans, was caught and together with the Franciscans was hanged on the gallows. St. Albert, the universal genius of his time who combined so much practical sense with such prodigious learning that he could rule over the German Province of the Order in an exemplary manner and put the finances of a German diocese in order in a very short time after they had lapsed into a deplorable state, forms a strong contrast to St. Thomas Aquinas who restricted himself to theology and was so unpractical that he had to be taken care of by Brother Reginald, to ensure that he had proper meals and was properly clothed. The strict lawyer, St. Raymond of Pennafort, is quite a different type to the prudent moralist, St. Antoninus of

Florence, who always found a favourable solution to the most intricate problems of his benefactor and friend the great merchant and secret ruler of the republic, Cosimo de Medici. This diversity is no argument against the *vita mixta*, it does not take from the loftiness of the Dominican ideal of holiness. It merely confirms what St. Thomas Aquinas pointed out, namely, that in practice the one or other of the two elements united in this ideal would always be more prominent; in the case of one person it would be contemplation, of another person activity for the salvation of souls.

The Dominican Order has held this ideal high. It has never been split on the question of its ideal, as has happened with other Orders. It has retained its unity throughout the centuries, and wherever the ideal began to grow dim among its members, it strove to make it shine again in all its original beauty.

PUBLISHER OMITTED

Our attention has been drawn to the fact that we omitted *St. Paul Publications* from our list of publishers and publications in the April-May issue. The English address is St. Paul's House, Langley, Bucks. and the Irish equivalent is Ballykeeran, Athlone. Their list shows a praiseworthy emphasis on books on the Bible and the Liturgy. They also have a good section on Mariology and one on lives of the saints.

THE VALUE OF UNDERSTATEMENT

Mr. Nabarro is playing a very valuable part in this House, but he has yet to learn the value of understatement. Understatement sets the mind working, and the honest listener, as he chews over the words afterwards, may come to feel that there is much more in the argument than he originally supposed. Overstatement has precisely the opposite effect. The listener spots the obvious flaws and is therefore inclined to feel that the whole case is bogus.

—From "A London Diary" in *The Observer*.

The Church and the World Community

The following is the text of a lecture delivered by Father Gremillion to an audience of priests, nuns and brothers in the Dominican Convent, Eccles Street, Dublin during the Social Study Congress organised by the Dublin Institute of Catholic Sociology in June. Father Gremillion shows that not only is the world becoming smaller, but that nations are becoming more inter-dependent and more conscious of the fact. This phenomenon is of the greatest import for members of the Mystical Body of Christ, with our ideal of solidarity with all men. Father Gremillion is director of the Collegium, Shreveport, Louisiana, U.S.A.

JOSEPH GREMILLION

DURING the past year we have been witnessing an unprecedented number of interchange visits by heads of States.

While the summit conference never got off its launching platform, talk of another already fills the air. Presidents and prime ministers shuttle back and forth among the national capitals. Cabinet secretaries and lesser officials at all echelons meet in all corners of the globe on all manner of human concerns. They confer over the annual billion pound income of a few wealthy "have" nations, and the daily gnawing need of a billion "have-not" humans. They talk about surplus food and famine, seed and better seed and soil and soaring satellites. They track the destiny of microscopic atoms and of macroscopic asteroids, and even fix the fate of nations and fashion the future world of man.

Definitely a new world society is in the making. Two hundred, three hundred years ago we here in the Western World saw our provinces and cities and counties coalesce into the one nation. Today we see a movement towards coalescence in which nations themselves are the component units, in which nations are no longer wholes, but parts: parts of the European community, or of the wider North Atlantic Treaty Organisation, or of the Communist system, or of the Afro-Asian bloc; as well as members of the United

Nations, of the Food and Agriculture Organisation, UNESCO and ILO.

Interiorly peoples are becoming conscious of their global interdependence. Exteriorly national leaders are striving to concretise this inner vision of unity, this *prise de conscience* of human solidarity.

What is the position of the Catholic Church *vis-à-vis* this new reality? The Church whose very name is *Katholikos*, Universal, whose Founder is the Lord of all that is and Brother to every other human; that Church which is the Body of Christ continued in all time and all space; which exists to draw together all creation and return it back to the Creator; this Church watches over this drawing together of the nations with interest and with hope.

By no means does the Church hold herself aloof from "this" world-wide arena where so many ideological, scientific, economic, political and cultural combats rage on. Through the Holy See she speaks out officially now and again, a word of exhortation and caution, of light and inspiration. She keeps in constant touch. As Christ is incarnate, the Logos in the Flesh, so through his Mystical Body does he seek to "re-incorporate" himself constantly into today's world in all its dimensions, strains, anxieties.

Throughout the pontificate of Pope Pius XII and continued by his lovable successor, the Catholic and the non-Catholic world were jointly amazed at the universal interest of the Vicar of Christ, at his unwearied effort to reach out and speak to everyone of every land on every subject imaginable. How warmly Pius XII welcomed secular associations of all categories as they gathered in Rome for their world congresses, and always he addressed to these bankers and bakers, astronauts and treaty-makers, a few thoughts which bound up their international temporal business with the business of the eternal Father.

The allocutions of Pius XII make up nineteen bound volumes, occupying a four-foot shelf. *Par excellence*, he is *Doctor Universalis*. And a constant theme of Pius XII is the responsibility of lay Catholics, and all men of good will—because so often his listeners were not of our Faith—to bring Christian principles of the natural law into the structure and texture of the new world society now in formation. At all levels lay Catholics, in the mesh of tensions and debates, strains and compromises—innate to the weaving together of the world fabric—must fit their strands of work into the larger web of the Lord's Way. They must see the temporal history they themselves are forging through the wide-focus, long-range lens of eternity and life's ultimates.

We clergy and religious must clarify the doctrine and minister the grace, and human encouragement, so direly needed by our Catholic leaders called to these new, key roles on the world stage.

Seeking to have the Church as an institution participate formally in this movement toward world unity, the Holy See during the past decade has established official relations with many agencies of the United Nations, as with FAO, UNESCO, ECOSOC, the ILO and others. And specifically Catholic organisations of international scope and structure have been since the War federated into the OIC, *Les Organisations Internationales Catholiques*. A special office in the Vatican Secretariate of State, under Monsignor Calleri, supervises these new relationships.

What is behind this changing posture of the Church *vis-à-vis* the evolving world community? In these few minutes we can trace only an outline.

Since the sixteenth century the power unit and principal actor on the stage of Western history has been the individual nation. The Church made some accommodation to this nationalism, and often moderated or opposed its pretensions. Humanly dubious about leaving the known and familiar, many Catholics, but not the Teaching Church, not the magisterium, have been slow to accept the out-moding of the national unit of political and economic power. Often individual Catholics have been severe critics of the world view, maintaining a negative and *status-quo* attitude even after World War II. But the Holy See has said: "Yes!" to the movement toward world community. And Pius XII gave excellent reasons for his own thumping affirmative—bases on which we situate our own national positions and orient our work as Catholic leaders and groups.

The following five points are developed from the allocution of Pius XII to Catholic jurists, December 6, 1953.

I. The first of these is *the imperative of Peace*. Pius says: "The conflicts of the past have too often been motivated by a desire to subjugate other nations and to extend the range of one's own power, or by the necessity of defending one's liberty and one's own independent existence. This time, on the contrary, it is precisely the will to prevent threatening conflicts that urges men towards a supranational juridical community".

II. Secondly, there exist what Pope Pius terms "utilitarian considerations". Economic facts dominate here: one nation needs another's ores and oil in exchange for machinery and food. Business enterprises assume global dimensions, national welfare comes to

depend on world interchange; international bodies must supervise. Communication and transport must be regulated, standards and measures systematised, world markets correlated. The economic advance or misery of one fraction of the world affects the welfare of all, especially when this "fraction" of the very poor exceeds one-half, and the number of truly hungry surpasses a billion humans.

III. Thirdly, Pius states that: "Technological progress" provides the physical means for international coalescing, and simultaneously fortifies the need for peace, because science renders war so unutterably horrible. Machinery and technics intensify economic interdependence and means of communication, making the planet a neighbourhood physically *and* psychologically.

This psychological sense of oneness must be emphasised. Here we are gathered for a course on "A World in Want". Such a meeting has never been held in Ireland before. Only in very recent years has any nation taken serious note of the needs of other nations. Why? Surely the world has *always* been in want. Hunger, disease, infant death, family misery are the age-old scourges of the *Apocalypse*. On a purely natural level the new element which brings us together today is that: (a) Technically we can now do something about world misery; (b) Mentally we are conscious of the needs of the whole world because they are daily communicated to us via press, radio, TV and cinema; (c) We know that the needy are now themselves conscious of the possibility of assistance, that they have already felt some relief from their misery and now want—even demand—more. This phenomenon is called "the revolution of expectations". As a certain psychological unity results from our presence together here today in this room, sharing the same thoughts, nodding in consensus or objecting in dismay, so does a similar psychological unity now exist throughout the world. Hundreds of millions in every continent simultaneously hear the same words, advert to the same events, weigh the import of the same statements—knowing that by and large come the horror of war or the joy of peace we will all share the same fate.

IV. Fourthly, Pope Pius XII makes two more telling points. Peace, economics and technics are, after all, rather obvious causes of "this mutual drawing together" of the nations. There is operative, further, what Pius calls "the more profound action of an intrinsic law of development". What does the Holy Father mean by "an intrinsic law of development"? He means that the seed of unity rests within man and his powers of sociability. The world community *in fieri* is not merely the pragmatic, accidental product of external

pressures. Something within man and essential to him tends towards a society which embraces all other men. Man develops, strives to perfect his latent powers. What we see today is the flowering forth of this potency for world social unity, a potency dormant since the dawn of history and as far as we know unrealised until now.

V. Fifthly and lastly, Pius names this potency and comments on its roots. He believes that today's technics have stimulated this intrinsic law of development until now rather dormant, "and", he says, "finally, perhaps, it is precisely this mingling of men of different nations because of technological progress that has awakened the faith, implanted in the hearts and souls of individuals, in a higher community of men, willed by the Creator and rooted in the unity of their common origin, nature and final Destiny".

It is Catholic teaching that all men come forth not only from the same God the Father, but also from the same human parent, Adam. After all, the word nation derives from the Latin "natus", meaning born, as does the word nature. Since all humans are created by One Divine Father and are descended from one human parent, we constitute together One Human Family, *One True Nation*—with one nature common to all and one destiny open to all.

But since history began, the human family has been fragmented into restricted groups, who have usurped the universal word and belied the all-embracing meaning of the nation. What we now witness is a movement back toward the original unity of the human family, fulfilling the potency seen by Pius XII as inherent to man and willed by God. We are living then an event unique in recorded time, of vast implication to man and society. We can grasp in these short minutes but a fleeting glimpse of the actors and plot in this world drama.

Here in the West the nineteenth century saw the apogee of the glorification of the restricted nation, of that group bound by relatively close ties of birth and blood, who as clansmen and kinsmen in body and spirit share a common culture and tongue, occupy a common territory, cohere in a common vision and purpose, constitute a political entity and generate a common government for collective life and action in the economic, social, educational, cultural, welfare—and all too often—military spheres. And so we have had the French and German, Spanish and English, Russian and Japanese, Polish and Irish nations.

These were the vigorous protagonists of the human collectivity, each transforming itself into a self-conscious state with juridical personality. Each nation was regarded as a so-called "perfect

society", in theory self-sufficient and sovereign: answerable juridically to no other human community; and often protesting an ideological sovereignty as well: answerable to no ontological essence nor moral authority above itself, fully endowed with self-determination. The nation-state made itself the measure and judge of its own aspirations and acts, into an absolute—even an Absolute, with a capital "A". Conflicts between nations came to mean not only war; of late, conflicts among absolutes have logically meant total war—demanding total loyalty to the omni-competent nation and exercising total supremacy over body and soul.

Before the railroad and steamship many nations could back up their ideological claims to self-sufficiency by a self-contained agricultural and artisan production which satisfied basic material needs. Methods of transportation imposed the limit: raw materials could not travel profitably very far by ox-cart or horse-drawn barge, and the radius-spoke of finished goods from the production-hub was likewise much circumscribed. The nation's territory, or even the province like Bavaria or Normandy or Tuscany, corresponded more or less to the geographic scope of the pre-industrial economy. But with the coming of steam and steel, oil-powered motors and electricity, the physical reach of each human community shot forth far beyond national boundaries. Imaginings became wants and wants became needs. No nation really possessed within its borders the food and fiber, ore and oil needed for its expanding economy. These were often sought through empire and colony in Africa and Asia, or by "economic imperialism" in Latin America, or in *Lebensraum* closer to home. Economic conflicts among these so-called "sovereign" States brought on total wars, with horrors compounded manifold by the technics which economic production had engendered.

A first faint realisation of the new inadequacy of national self-determination manifested itself in the 1890s, leading to the founding of the weak International Court of Justice seated at The Hague—still seated there and still very weak. World War I shocked the States into the tentative League of Nations, and the Second War forced the creation of the United Nations. Despite the disillusionment registered by many, the United Nations is definitely a move in the right direction, frequently applauded by Pope Pius XII and by our present Pope John.

First, and of basic import, the United Nations restricts the myth of absolute sovereignty: the Security Council has the power to control the military might of so-called "sovereign" nations. But

the problem of reconciling the Big Five powers among themselves (Russia, France, Britain, China and the United States), who retain sovereignty within the Security Council via the "veto", have frustrated the rosy promise of the United Nations, still after all in its infancy as a socio-political body. And of course the stark realities of the Communist threat, its raw might and the enduring Cold War have arrested and congealed the yielding of national self-determination among the Big Five.

Nevertheless, the United Nations and the Cold War have both revealed the woeful inadequacy of so-called national "sovereignty", and have led to regional treaties which concede the need for unity and loyalty beyond the nation and have accelerated moves like the Common European Market, already on the cards, for economic reasons.

Pope Pius XII urged an even greater transfer of national sovereignty to the jurisdiction of the United Nations. He said, for instance, in his Christmas Message of 1956: "This organisation (the United Nations) ought also to have the right and power of forestalling all military intervention of one State in another, whatever the pretext under which it is effected, and also the right and power of assuming, by means of a sufficient police force, the safe-guarding of order in the State which is threatened.

"If We allude to these defects, it is because We desire to see the authority of the United Nations strengthened, especially for effecting general disarmament, which We have so much at heart. In fact, only in the ambit of an institution like the United Nations can the promise of individual nations to reduce armaments, especially to abandon production and use of certain weapons, be mutually exchanged under strict obligation of international law".

Another positive contribution of the United Nations is the machinery it set up through the Trusteeship Council for the liquidation of the colonial system and encouragement for the founding of the new nation-States now emerging in Africa and Asia—thirty-three of them since 1935. It is to be expected that these young States will show resentment against their former rulers, a resentment exacerbated by the global racial issue. But these become muted with time, as we see already in India and Ghana and Vietnam. And it is rather amazing and hopeful that even the most recent independent nations so often freely choose to retain official connections with the metropolitan State—at least token recognition of national non-self-sufficiency, and sometimes a frank acknowledgment of interdependence for markets, technical assistance and supranational

policy. This sense of inadequacy is seen, too, in the appeals these emerging nations make to the United Nations for technical assistance, as well as to the economically advanced areas of both East and West.

Further contributions of the United Nations and affiliated organs are significant in the fields of relief and refugees, health, food and agriculture, technical assistance, labour organisation, the combatting of illiteracy, community development, human rights, cultural and scientific interchange. Time does not permit comment on these world-girdling accomplishments, already so well known anyway, and all the more remarkable in face of the Cold War, of post-World War hate and chaos, and of the strains resultant from the struggles of the Afro-Asian peoples for political independence.

The Church through her representatives to these United Nations agencies and by direct message lends every encouragement. For instance, a token gift of a thousand dollars is made annually by the Holy See to the FAO—a token only, but of immeasurable moral value. And often the precursor of more substantial assistance—as the recent gift by the Catholic Bishops of Germany of £35,000 to FAO for its *Freedom from Hunger* campaign which begins this coming week, to run for five years.

Moreover, the impulse toward world community is manifested in many spheres outside the official organs of the United Nations and component States. Advertence has already been made to economic and technical forces as joint solvents of national particularism. The impact of these utilitarian factors must be reiterated. While avoiding the Marxist pitfall of attributing all social institutions and development to economic causes, we Catholics must equally guard against a disincarnate angelism, divorced from the workaday world, which expects man to act as pure spirit. Ideas and ideals by all means enter decisively into the movement toward world community, but they must conform to social reality and psychological truth. Marxists strangely enough perceived this interplay of material needs and human spirit better than did we children of light. They saw back in 1850 that human solidarity in misery and in hope went beyond the nation and could encircle the world. For a century the socialist has cried: "Workers of the world unite!" "L'Internationale" became a synonym for Marxism, while we Catholics—we Universals, remember—were hymning the glories of Patrie and Vaterland. "My country, right or wrong", is non-Christian nonsense. It is rank heresy to make a god of the dear old patriotic sod.

We must credit Leo XIII and his successors with repeated prescriptions for checking this nationalist fever. But the remedies

proffered were refused with insults and worse, for instance, by Bismarck and Clémenceau, to say nothing of Mussolini and Hitler. Their successors, Adenauer, Schumann and De Gasperi, tellingly applied their Christian ideals towards unity, first in the *economic* sphere with the Coal and Steel Community, which has grown into the Common Market, and will in time become the Federation of Europe. Much of this was stimulated by fear of international socialist solidarity, itself of course often rather forced. But, willy-nilly, the technics-economics-politics interplay joins nation to nation and man to man all over the world. And perhaps now the pull toward outer space will pull us together at accelerated speed.

All of these factors come together to forge a new concept of social justice—that of *international* social justice. As far back as nineteen years ago, in his radio message of 1941, Pope Pius said:

“In the field of a new order founded on moral principles, there is no place for narrow, egotistical calculations tending to corner sources of economic supply and basic materials to the exclusion of nations less favoured by nature. In this connection, it is a great consolation to Us to see affirmed the necessity that all partake of the goods of the earth, even among those nations which in the realisation of this principle would belong to the category of the givers and not of the receivers.

“But it is a matter of equity to find a solution to this—so decisive for world economics—which would proceed methodically and progressively with the necessary guarantees, and would take a lesson from the shortcomings and failures of the past. If, in the future peace, this point should not be faced squarely, it would remain in international relations as a germ capable of sprouting bitter contrasts and exasperating jealousies, leading in the end to new conflicts”.

Furthermore, cultural elements play their significant roles. The mother culture systems of Islam, Buddhism, Hinduism and Christianity are now in constant contact, with considerable interpenetration. Knowledge and appreciation of the visions and values of each culture are communicated via student and professor interchanges, books, art and films. *Pax Romana* is the Catholic organisation which plays a most paramount role here, as with its inter-cultural congresses as held recently in Manila and planned for August in Morocco at Toumliline. As we have already noted, this interpenetration reaches all the way down the social ladder, creating a world consciousness via press, radio, TV and cinema. For the first time in history all men simultaneously advert to the same

happening and, more importantly, are aware of their conjoined attention, conscious that they form a psychological whole.

While participating wholeheartedly in the economic, technical, political, cultural and simply human aspects of the movement toward world community, bringing to them the light of natural law and Christian Humanism, Catholics must above all realise their primary vocation, unique and God-given: they are called by Christ to continue Himself in time and space—*all* time and *all* space. By divine decree and commission we Catholics must embrace all nations, because to them all we are sent. Of all races, peoples and cultures we are to form Christ's Mystical Body, the supernatural community of the People of God.

Supernatural life presupposes natural life. The natural community ministers to the supernatural body. So while Catholics respond with our brother humans to—in the words of Pius XII—"an intrinsic law of development . . . faith, implanted in the hearts and minds of individuals, in a higher community of men, willed by the Creator and rooted in the unity of their common origin, nature and final destiny", while sharing with the human family the economic, political, cultural and social strivings of this temporal work toward unity, we simultaneously create the substructure for upbuilding the Mystical Body. The natural world community ministers to and foreshadows the Communion of Saints.

Governmental commissions, political parties, regional blocs, culture systems, economic drives, nuclear forces must all be reconciled and re-ordered. So many wounds of the world must be healed, anxieties quieted, bones reset, because the fragments of the world structure are out of joint, splintered, gouging painfully what they should support. Of these brittle bits, who can beget a body? Who but the Holy Spirit Who souls the Body of Christ. *And his wisdom and love work through us.*

The call then of Catholics is to do all needful that all may hear and understand—of every strata and every land—the Head, Christ, saying to us, the Body: "You and you and you and I are One and We".

BACK ISSUES WANTED

We would be grateful to any reader who can spare a copy each of February-March and April-May, 1959, for a Roman librarian.

Chronicle

MARIOLOGICAL CONFERENCE

A small group of priests—diocesan and regular, professors of theology and priests engaged in other work—have been holding meetings in Knock to discuss aspects of Mariology. Father Noel-Dermot O'Donoghue, O.D.C. here describes the most recent one (it was held last May).

FOR the third time a small group of Irish priests came together at Knock to discuss problems in the theology of Our Lady. The meeting was held with the kind permission of His Grace the Archbishop of Tuam. The priests were welcomed at Our Lady's Hostel by the Very Rev. Father Concannon, parish priest of Knock. As on former occasions the parish priest and the curate, the Rev. Father Fitzgerald, gave the priests who attended every possible help. Excellent accommodation was provided by the Sisters of Charity at Our Lady's Hostel.

There were no papers read at the meetings. Instead, the participants provided critical synopses of various books and articles on two topics: Coredemption and Our Lady and the Church.

On the topic of the Coredemption the views of Vollert, Freithoff and Lennerz were examined, and a very lively and helpful discussion followed, opinion being fairly evenly divided as to whether Our Lady co-operated immediately in the objective redemption, that is to say, in the actual work of redemption as against the acceptance of it and distribution of its fruits (subjective redemption).

The usual difficulty raised against the thesis of immediate Coredemption is that which comes from the fact that Mary herself was redeemed by the work of Christ. Surely it is contradictory that the same person should be redeemed and Coredeemer? Or to put it in another way: how can it be said that Our Lady merited the redemption since she could merit only as already redeemed by the merits of her Divine Son? Various efforts at solving this difficulty were examined. It was agreed that those who denied the debt of Original Sin in Our Lady were in a stronger position to meet the difficulty, but some of those present maintained that this denial of the debt could not be reconciled with the pronouncements of the Magisterium.

One of the most interesting aspects of the conference was the light gained from a close analysis of certain passages in the papal documents, especially the *Ad Caeli Reginam* and *Mystici Corporis* of Pope Pius XII. Defenders of the thesis of Coredemption were able to find strong support for it in paragraph 4 of the third section of *Ad Caeli Reginam*, where there

is clearly question of Our Lady's association with the work of redemption itself. On the other side, it was pointed out that although the term "Coredemptrix" was used in certain papal addresses it never appeared in the official texts published in the *Acta Apostolicae Sedis*. A statement of Father Leiber's was quoted according to which Pope Pius XII stated that he had deliberately refrained from making a clear statement for or against the thesis of Coredemption (cf. *The Tablet*, 13th December, 1958).

Certain writings in support of the Coredemption thesis were criticised on the score of method, e.g., the difficulty of Our Lady being at once redeemed and Coredeemer was reduced to the status of an objection to a well-established thesis. This procedure might be admitted provided a real effort were made to face the difficulty; some writers do face the difficulty, but others simply say that we are here faced with a mystery.

On the topic of Our Lady and the Church two principal points were discussed: Mary's priesthood and Mary's motherhood of the Church. A clear synopsis of Father Laurentin's book on Mary's priesthood was presented. According to this celebrated work Our Lady cannot be said to be a priest in any proper sense of the word. Properly speaking, the priesthood is juridical, ritual and sacramental; Mary's "priesthood" can only be described as spiritual, mystical and interior. All the connotation that might be given to the term "priesthood" as applied to Our Lady is already contained abundantly in the conception of her maternity.

Our Lady is in a real sense mother of the Church, both of the Church considered as a whole and of each individual soul within it. How do we reconcile this with the fact that Mary is *part* of the Church? Some authors, such as Father Nicolas, O.P., hold that Mary's motherhood of the Church, though it is real and very important, is, nevertheless, metaphorical, and the metaphor should not be pushed too far. Others, such as Father Enrique, O.D.C., hold that Mary's motherhood is proper rather than metaphorical. Father Enrique has asserted that the maternal grace, *gratia maternalis*, by which Mary is mother and that by which the Church is mother are "the one grace of maternity in virtue of which souls are regenerated". In this way Mary's motherhood circulates throughout the Church, making the Church *Mother Church*; in other words, Mary is at once Mother of the Church and yet within it, being part of it not as a static unit but as an all-pervading maternal presence.

It was unfortunate that the meeting did not have time to discuss the many interesting points raised by the speakers who presented reports on this topic of Mary and the Church. Such discussion as there was centered around the definition of the *gratia maternalis* attributed by certain Spanish theologians to Our Lady. Writers like Father Garcia Garces draw a distinction between habitual sanctifying grace in Our Lady and this *gratia maternalis*, by which God "took full and total possession of Mary".

Finally, in the course of this discussion on Mary's motherhood of Church and the individual Christian, a point was touched on which is of the highest interest from the point of view of the theology of the

spiritual life: what is Mary's role in the soul's reception of mystical graces? It seems clear from the experience of many highly-favoured souls that Our Lady intervenes very definitely in the higher spiritual and mystical life, both in its dolorous side and in its joys, this especially in souls greatly devoted to her. Four of the articles to be found in Vol. VI of the Lourdes Congress Proceedings just published deal with this aspect of Mary's spiritual maternity (three of these articles are in Spanish and one in French).

It was decided to hold the next meeting of the group in October and to devote the time to a study of *La Mère des Fidèles* by Father Braun, O.P.

NOEL-DERMOT O'DONOGHUE, O.D.C.

THE GELINEAU PSALMS

There has been quite a controversy about the merits of the Gelineau psalms. Father Joseph Gelineau is a French Jesuit who, in 1951, composed melodies, derived from folk music and ancient liturgies, for the *Bible de Jérusalem* translation of the psalms. The Jerusalem text is made from the Hebrew, is metric and, like its original, eminently suitable for singing. Father Gelineau's great contribution has been to provide simple, popular melodies which make communal vernacular singing of the psalms possible. His melodies have achieved a wide popularity in France. A couple of years ago the Grail produced an English version. They used a new translation (from the Hebrew), Father Gelineau's own melodies for the psalms and new compositions for the antiphons and refrains. These have been published in two parts: **Twenty-four Psalms and a Cantic** (price 3/6) and **Thirty Psalms and Two Canticles** (price 4/6). Antiphon cards are available for 3d. each and there are books of accompaniment and four-part vocal harmonies (7/6 and 10/6).

The Grail have since produced one long-playing and two extended-playing records of the psalms. In these records, the psalms have been rendered both by skilled and unskilled performers and according to a variety of treatment. The following are the details: **L.P. Record G.R. 24, 1-2:** psalms 99, 42, 22, 129, 50, 90, 41 and 8. Sung by school children, the Edgar Fleet Quartet and by a section of Westminster Cathedral Choir. Price 22/3 (N. Ireland and England, 29/6; U.S.A., \$3.98), plus postage and packing. **E.P. Record, G.R. 3-4:** psalms 23, 138, 112, 135, the Blessings and the Magnificat. Sung by Choir of St. Edmund's, Ware, with Owen Brannigan. **E.P. Record, G.R. 5-6:** psalms 83, 125, 4, 102, 62 and the Cantic of Simeon, sung by Parish Choir of St. Luke's, Pinner. The price of the two E.P. records is 9/3 (N. Ireland, 12/3; U.S.A., \$1.75), plus postage and packing. The psalms on the L.P. are selected from the publication *Twenty-four Psalms and a Cantic*, the psalms on the two E.P. records come also from the other selection.

The controversy between the experts is rather confusing for those of us who are less wise. Dom Gregory Murray, O.S.B. (who was principally

responsible for the English production) considers the Gelineau psalms "valuable beyond price" (*Jubilee*, June 1959). Dom Ermin Vitry, O.S.B. dismisses them as tending "to do an irreparable harm to liturgical worship" (*Caecilia*, Autumn 1959). A French expert living in Ireland, M. Francois Léfèvre (choir-master, St. Saviour's, Dominick St., Dublin), writes that they are very beautiful, but that they could be bettered. He says that their weak point is that, while the text is beautiful and the melodies beautiful in themselves, the melodies and texts do not match perfectly. This is true, not so much of the antiphons as of the psalms. M. Léfèvre thinks that the melodies composed according to a fixed, mathematical beat form a framework rather too rigid to allow the peculiar beauty of the text its fullest expression.

One feels that M. Léfèvre would subscribe to the reasonable view expressed by Father Eugene A. Walsh, S.S., in a letter to *Worship* (May 1960). It was Father Walsh who had reviewed the psalms for *Worship* in 1958 and he suggests that what the experts are arguing about is the betterment of something already very good. He ends his letter with the following sentiments: "In the meantime let us remember that we have only begun to open up the Word of God as proper food for our people. We are, in that sense, a starving people. Let us get enough bread to give us strength, and then we can go on to determine the final musical values in the matter".

The present fate of the psalms is the most eloquent justification of Father Walsh's sentiment. The records and the booklets are selling constantly and well. Where the psalms are used, they are appreciated enthusiastically. Sister Marie de Lourdes, O.P., writes of their reception by the school-girls of St. Mary's Dominican Convent, Falls Road, Belfast:

A few years ago some members of the school choir, having become enthusiastic about singing the psalms, we decided to introduce them to the English version of Father Gelineau's psalms, and suggested that they try to arouse the interest of the rest of the school. The beauty of the words, with their accented syllables occurring with strict regularity, the attractive modal melodies made such a strong appeal that soon the whole school was singing them with understanding and joy.

We began with Psalm 92 in preparation for the feast of Christ the King. The response, "The Lord is King for evermore", was sung by the choir and repeated by the school. The choir sang the verses and the school repeated the response at the end. When this psalm was sung again a few days later, it was found that the whole school was singing not only the response but all the verses. Other psalms were quickly and effortlessly learnt for different feasts, the choir harmonising alternate verses. Psalm 23 was found very helpful during Advent, while the *Miserere* psalm, used during Lent, had the greatest appeal of all.

Mr. Dermot Kinlen, Dublin, writes: "The Irish do not seem to like the psalms. I recently asked a large number of Catholic graduates the source of *The Lord is my Shepherd*. A few suggested the psalms (but all admitted they did not know the remainder of the psalm, either because they had never read it or thought it incomprehensible). The majority believed it a Protestant hymn; and a few of the *avant garde* believed it a Negro spiritual.

At a time when Church Unity is a matter of prayerful concern, it might be well to emphasise that we share the heritage of the Jews and of our separated brethren. We share it and complete it. Christ himself probably sang Psalm 112 after the Last Supper as he went forth to Gethsemani. The inspired songs of the Bible are obviously more valuable than the nineteenth century hymns with archaic words (who, nowadays, weeps for *mirth*?) that we "drag" with such enthusiasm in our churches.

When I heard the Grail recordings I disliked them. I wondered how they could cause excitement. However, *My Fair Lady* and *West End Story* produced the same reaction when first heard. The long-playing record is beautifully made and the diction is clearer than on the two extended-playing ones. The renderings of psalm 90 and psalm 41 are hauntingly beautiful when the listener has attuned himself to the style, which is very similar to French folk songs and may well be difficult for Irish people to enjoy singing. Most of the psalms would have to be taught in schools, and the next generation will sing them confidently and lovingly in church. However, it should be possible to sing the Blessings from the Book of Daniel even with an untutored congregation, who would merely sing the refrain "to you glory and praise for evermore", until time and practice enable them to join in the stanzas. The same suggestion applies to the rousing "O give thanks to the Lord".

I do believe that the laity, after an initial reaction, will avidly sing these psalms and that, in time, those psalms (and they are very few) which in Father Gelineau's psalmody are difficult to Irish ears, may be given settings more suited to us. It will take time. But the songs of King David had been sung for thousands of years before he became famous through Cinemascope and technicolour. Time is on our side.

VOCATIONS TO THE PRIESTHOOD

An international symposium on vocations was held in Vienna in October 1958. The proceedings have been published in German and French (with some English communications) under the title: Die Europäische Priesterfrage: Le Problème Sacerdotal en Europe, obtainable from the Newman Demographic Survey, 31 Portman Square, London W.1, price 26/-. (Father Jeremiah Newman, St. Patrick's College, Maynooth, spoke on vocations in Ireland and his paper was published in The Furrow, November 1958.) Readers will be interested in the following comment on the publication of the proceedings of the symposium. It is from the May issue of Gottesfreund,

published by the German Dominicans at Düsseldorf, Horzogstrasse, 17. The translation is by Father Augustine Valkenburg, O.P., Newbridge College.

1. Comparison of figures show that Ireland of all European countries is in the happiest position with regard to vocations to the priesthood. This little country possesses immense spiritual dynamism. One thinks of the missionaries she sent to the continent in the early Middle Ages . . . or of the Irish influence on American Catholicism today. It is estimated that up to the present moment some twenty-one million Irish have come to America.

2. From a consideration of the statistics for priestly vocations in Europe it is possible to distinguish several different groupings: industrialised and technically advanced countries that have already overcome the shock of secularism and show a moderately good supply of priests—Germany, France, England and, in a somewhat better position—Holland, Belgium, Luxembourg. Countries that are in the throes at the present moment—Australia, Italy, Portugal. And those countries that have yet to undergo this experience—Spain, Ireland and also, perhaps, Switzerland.

3. Nothing really definite in the way of action was decided upon at the Congress. An over-all analysis of the situation as shown by the reports prompted several proposals. Greater and closer co-operation between dioceses and religious orders, as also between different countries, was warmly advocated. The foundation of a major European seminary was suggested, somewhat on the lines of "Mission de France". Priests from such a college could be sent anywhere, particularly to the territories most in need.

BECOMING A MONTHLY?

In our last issue we announced that we hoped to make DOCTRINE AND LIFE a monthly and we asked for reactions to the proposal. Replies have been few, but they have all been in favour of the idea. They have come mostly from England. One English convent writes: "We are all very pleased to hear the good news of a monthly publication in the near future". A Surrey housewife assures us that she would be delighted to subscribe to a monthly DOCTRINE AND LIFE and adds: "It is a wonderful publication". I am sure one is wrong in detecting a note of incredulity in the reply of an Irish nun: "I would be prepared to double my subscription if you could produce your review monthly". We would like to hear from the many others who have not yet got round to writing to us. We hope they will forgive us if we simply note their replies, without acknowledging them.

(Continued page 183)

Digest of Papal Documents

Our sixteenth digest of papal documents is mainly composed of addresses delivered in connection with the Roman Synod towards the end of January. There was one before the synod, three during it, and one to close it. But, during that period, the Holy Father also addressed a specially-called assembly of clerical students and a similar assembly of nuns. This present selection also includes documents printed in the OSSERVATORE ROMANO during the month of February. Everything which is of merely sectional or local interest is omitted, everything else which has a bearing on the spiritual life is summarised or translated. All direct quotations are indented or placed between inverted commas. Father Austin Flannery, O.P. is responsible for the translations and summaries.

Before the Synod: to the Clergy and People

Remarking that the synod would usher in a new epoch of grace and the spiritual life for Rome, the Holy Father reviewed the purpose and history of councils and synods in the life of the Church. Speaking of the Synod of Rome, he said that only the clergy, secular and regular, were admitted. This however did not imply that there was a separation in the Church between laity and clergy; there was difference, but not separation. All, laity and clergy alike, share the same patrimony of grace and doctrine, but the distribution of grace is committed by Our Lord to the clergy. However, it is only natural that the laity would share the Holy Father's concern for the successful outcome of the Synod, and for that reason it was fitting that they be given information about it. The Synod had been in preparation for several months, during which time eight sub-committees—comprising men of wide experience and considerable learning—were at work on it. The work was distributed under eight headings: (1) the clergy, (2) doctrine, (3) divine worship, (4) the sacraments, (5) the apostolate, (6) education of the young, (7) church buildings, works of art, etc., (8) charitable institutions.

Commenting on speculation as to whether there would be any sweeping changes, the Holy Father recalled the decision taken at the Council of Jerusalem to refrain from imposing circumcision on Gentile converts (cf. *Acts*, 15) and said that this put one in mind of Our Lord's statement: "I am come not to destroy but to fulfil" (*Matt.*, 5:17). The Church is the custodian and the interpreter of the truth of Christ, and there can be no changing its essentials; "but she does permit changes in discipline and in un-essential and secondary matters, as time and circumstances demand". He appealed to all clergy to accept the decisions of the Synod in a spirit

of filial obedience and he appealed for special prayers for its successful outcome (*Oss. Rom.*, 25-26 Jan., 1960).

First Synodal Address: the Source of Priestly Holiness

The Holy Father's address at the first session of the Synod was mainly concerned with priestly holiness. He said that in composing his address, he drew for the most part on the letters of saints Peter and Paul, the canons and decrees of the Council of Trent and the *Catechism of the Council of Trent*—which last he took the opportunity of recommending to priests.

He said that the priest's person is made sacred by his ordination. His role at Mass requires the offering of himself "as an immaculate victim, for the completion of the Redemption of the human race won by Christ", and it drew from the Fathers of Trent the affirmation: "It is a divine thing, the ministry of so holy a priesthood" (*Sess. XXIII*, c. 2). The priest's dignity is further enhanced by his power to forgive sin. His ministry at the altar and in the confessional ascends the more pleasing to God the more he is "innocent, whole, immaculate and free from all sin, with soul looking constantly heavenwards".

The Pope said that the priest is manipulated by Christ, the God-man, and is "as it were owned and guided by him". He said that the words, the "sprinkling of the Blood of Jesus Christ" in the first lines of St. Peter's first epistle, indicate the Sacrifice of the Mass, "to which the priest is destined and consecrated". The hidden meaning of this passage has been indicated by a more recent doctor of the Church, who said: "Christ is the great robe of priests". *Christus magna sacerdotum tunica* implying that the priest must be totally imbued and informed with the sanctity of Christ, in keeping with St. Paul's counsel: "Put ye on the Lord Jesus Christ" (*Rom.*, 13:14). The Pope quoted St. Peter's references to the priesthood of all the faithful: "you must be a holy priesthood, to offer up that spiritual sacrifice which God accepts through Jesus Christ" (1 *Pet.*, 2:5) and "you are a chosen race, a royal priesthood . . ." (*ibid.*, 9) and in comment he quoted St. Thomas, *Summae Theol.*, III, 63, 3: "all the worship of Christians has its roots in the priesthood of Christ. It is therefore obvious that the seal (*character*) affixed by the sacraments is, after a special manner, the seal of Christ. The faithful are fashioned in the likeness of his priesthood by means of the sacramental seals; and these seals are nothing other than a sharing in Christ's priesthood, given by Christ himself".

Turning to St. Paul, the Pope referred to *Heb.*, 5:1 on the priest's role as mediator and he quoted 2 *Tim.*, 2:4 as a headline for priestly behaviour: "No man, being a soldier to God, entangleth himself with secular business, that he may please him to whom he hath engaged himself", and he quoted Our Lord's words: "did you not know that I must be about my Father's business?" *Luke*, 2:49. In a parenthesis, he recommended to

priests the careful study of Our Lord's instruction to his disciples in *Luke* 12.

Returning to St. Paul, he went on to speak about the eighth and subsequent chapters of his epistle to the Romans. The doctrine there is in two parts:

In the first part, St. Paul speaks of the Gospel as it describes God's justice—which we must all satisfy—and reveals that it does not come from men's philosophy nor from the Old Law, nor is it discovered in them, but only in the word of Jesus Christ. The second part deals with the power of the Gospel; how it saves those who believe, frees us from original and personal sin, from the slavery of the Old Laws and from damnation. And it does this by giving us the life of Jesus Christ—the life of his grace, that is to say, and the help of the Holy Spirit who heals our infirmities and “intercedes for us, with groans beyond all utterance” (8:21). The sanctification of the newly-ordained priest is rooted in that luminous doctrine: in the divine breath and grace of the Holy Spirit, “for it is according to the mind of God that he makes intercession for the saints” (8:26). For “everything helps to secure the good of those who love God, those whom he has called in fulfilment of his design” (8:28). That is effected by the Holy Spirit, who strengthens our wills and moves us towards sanctity.

The Pope went on to speak of the sublime dignity conferred on priests by their role in the propagation of the Redemption throughout the world and through the centuries. He added: “If the Son of God, whose priesthood we share, is for us, ‘who is against us?’” (8:31). He commended the attentive reading of St. Paul to priests and he urged them to meditate deeply on the significance of the words repeated by the priest after the consecration of the Mass: “As often as ye shall do these things, ye shall do them in remembrance of Me” (*Oss. Rom.*, 27 Jan., 1960).

Second Synodal Address: the Priest's Mind, Heart, Tongue

The Holy Father quoted from the *Decretum de Reformatione* (chapter one) of the acts of twenty-second session of the Council of Trent:

“There is nothing better adapted to the assiduous instruction of the faithful in piety and divine worship than the lives and example of ministers of religion”. Since they are seen to have been removed from worldly affairs to a higher plane, their fellow-men fix their eyes on them as on mirrors, and they imitate what they find in them. “For this reason it is entirely suitable (and the words ‘entirely suitable’ indicate necessity and precept, rather than fittingness) that clerics should so regulate their lives and morals that their dress, their manners, their gait and speech reveal nothing that is not grave, moderate and full of religion. They ought to avoid light faults, which in them would be grave, so that their actions will win veneration from all men”.

The Pope recommended this passage to priests and to all the faithful

as a mirror in which they might examine themselves. He went on to say, however, that it describes only the facade and that such external deportment would be valueless as an example unless the beholder perceived behind it "the treasury of those virtues which divine grace nourishes and makes fruitful, and which alone give a foundation and solidity to priestly holiness".

The rest of the discourse was devoted to a discussion of priestly virtues, under three headings: mind, heart, tongue.

The Priest's Mind. The study of sacred doctrine is necessary for the priest, from his student-days to his old-age. Knowledge is especially necessary nowadays, and so is discretion in the choice of books, magazines and newspapers. Priestly formation should be based on the Scriptures, the Fathers, the theologians (especially St. Thomas), Liturgy and Canon Law. Priests are to be on their guard against novel or singular doctrines, rather must they put their trust in the teaching Church.

The Priest's Heart. Having indicated that the impulses of the heart need to be controlled and guided, the Pope continued:

The heart of the priest must be aflame with love, as his intelligence must be alight with truth and doctrine. But it must be love for Jesus—burning, devoted, vehement, ready for that mystical familiarity with God which makes most satisfying the exercises of priestly piety and of public . . . or private . . . prayer. Whoever gives himself seriously to such prayer will find delight and savour and strong nourishment of his spirit. It is a constant and fruitful source of strength and solace in difficulties and in the irritations that at times beset a priest's life and ministry.

The Pope went on to say that the priest should love the Church and souls, especially those who are committed to his care and also sinners and the poor. Indeed, Christian charity is the great guardian of the human heart. He quoted 1 *Peter*, 1:22: "Purifying your souls in the obedience of charity, with a brotherly love; from a sincere heart love one another earnestly". He went on:

This our priestly life is fulfilled and guarded by that heavenly grace which fashions the angels and saints. But it is by no means immune from the temptations of the flesh, which provide daily hazards and unremitting attacks on souls who are trying to lead good lives. O, what solicitude do not the heart and the flesh require on our part if we are to be faithful to the promise we made on the day of our ordination. We heard the words, "*You are still free*", *Adhuc liberi estis*, and after a brief interval we went forward for the consecration of our lives, which was ratified in heaven and was announced on earth before the Church and the whole of mankind.

Even the heart is flesh. Heart and flesh must go the same road. Here is what St. Peter says in the same place in his epistle: "For all flesh is as grass; and all the glory thereof as the flower of grass.

The grass is withered, and the flower thereof is fallen away" (1 *Pet.*, 1:24).

The Holy Father said that it was a cause of sorrow to him to hear lapses from chastity urged as an argument for abandoning it. It was the glory of the Church, he said, to have survived many battles *free, chaste and catholic*.

The Priest's Tongue. The Pope quoted 1 *Pet.*, 3:8-11 in which the phrase "let him refrain his tongue from evil, and his lips that they speak no guile" occurs. He said that they are few who have learned perfectly to control their tongues. He went on:

Men should learn by experience that contentment and happiness are secured more by seeking and contemplating what is good than by looking for what is evil and defective and, through thoughtlessness or—which is worse—out of malice, revealing it.

Having mentioned that St. Peter and St. Paul wrote on the evil caused by wagging tongues, the Pope said that St. James had spoken more strongly on the subject than had any other writer and he said that his words should be committed to memory and should be inscribed on the walls of ecclesiastical dwellings. He quoted the passage from St. James (the third chapter) in full and said that it was much more than an historical document, its sentiments are directly applicable to our lives today. He quoted from St. Laurence Justinian (*De Disciplina et Perfectione Monasticae Conversationis*, p. 89) at some length on the importance of control of the tongue. St. Laurence concluded:

Nobody can be thought wise who does not perceive the import of his own words. Before they are uttered, they ought to be examined diligently, if they are blurted out heedlessly, they can scarcely be blameless. The imprudent man speaks as his heart bids him, but the man who wants to please God will hold his peace. He is no true lover of eternal wisdom who speaks recklessly (*Oss. Rom.*, 27 Jan., 1960).

Third Synodal Address: the Essential Priestly Role

The Pope said that the essential priestly role is to be pastoral. Many others besides priests attain sanctity, but only a special call from heaven can bring men to the priesthood. Not only does the priest belong to "the order of Melchisedech", he also shares the priesthood of Christ, "whose power and dignity are somehow given to the priest". A priest is "taken from among men, is ordained for men in the things that appertain to God, that he may offer gifts and sacrifices for sins" (*Heb.* 5:1). The Pope continued:

The Word of God "was made flesh" (*John* 1:14) in order to win eternal salvation for men and, for a time defined by the Father, he "held converse with mortal men" (*Bar.*, 3:38). The better to show his pity for us in our innumerable miseries, "he himself also was encompassed with infirmity" (*Heb.*, 5:2) and with all our miseries

except sin (*ibid.*, 4:15). And since he is the teacher, not only of heavenly doctrine, but also of incomparable patience in the face of life's bitterest sorrows, he freely ascended the cross. There he offered himself a victim to the Eternal Father, making us heirs of his grace so that we too, following in his footsteps, might offer ourselves up for sin and for the redemption of the whole world: a sacrifice, as it were, for the completion of his saving work (*cf. Col.*, 1:24).

The Pope went on to say that their vocation is the source of all the honours and privileges which priests enjoy in the world and he told his listeners to thank God for the dignity of their vocation. He said that Our Lord had used several metaphors to describe his own role, but the most beautiful of all and the one which most perfectly expresses Our Lord's work and the work of his priests is: "I am the Good Shepherd" (*John* 10:11). The Pope went on:

Did not you, a levite . . . follow when Jesus beckoned and called you to his service. . . ? And was it not your design to give yourself wholly to Jesus for the establishment and extension of his kingdom on earth? What has happened to you? How has it come to pass that after your early experience of the priestly life you can turn your mind to anything other than the salvation of souls, the special ministry for which the priesthood was instituted.

The Pope went on to speak of the problem of the lack of priests in Rome. He said that the task of governing the Church absorbs the energies of a large number of priests, as do other forms of what he called the *indirect apostolate*. He said that in Rome there is a population of about two million and that there are 220 diocesan priests and 370 religious (a total of 590) engaged in the ministry there. That means one priest for every 3,300 Catholics.¹

The Pope said that the distinction between the *direct* and the *indirect* apostolate must be seen as part and parcel of the Church and that they are mutually helpful. However, because of the weakness of our nature, the *indirect* apostolate is frequently preferred to the *direct*, that those who choose the *indirect* apostolate sometimes completely forget about the *direct apostolate* to souls and that their own *indirect* apostolate loses its own vigour in time. Priests should try to achieve a true appreciation of what is of greatest worth before God. It is so easy to take the appearance for the reality.

The Pope recalled the beatification of the Curé d'Ars, which he attended as a young priest. It engraved on his memory for ever the essential character of the Catholic priesthood. Two subsequent experiences served to underline the same lesson. The first was seeing St. Pius X, at his coronation, nodding his assent to the triple formula which accompanied the burning of the flax before his eyes: "Holy Father, thus passes the glory of this

1. Compared with one for 593 in Ireland, one for 925 in Europe, one for 4,569 in South America.

world". The second experience took place at his own coronation, when the ceremony was performed for his own benefit.

He spoke at some length of the value of St. Gregory the Great's *Regula Pastoralis* (PL 77, 13-128), which he himself had used for fifty years and he recommended it to his listeners as an incomparable guide. He also recommended the *II Oratio* of St. Gregory Nazianzen (PG 35, 407-514) and the *De Sacerdotio* of St. John Chrysostom (PG 48, 623-692).

In the concluding portion of his discourse, the Pope again put before his listeners the ideal of the Good Shepherd as outlined in the tenth chapter of St. John's Gospel. He reminded his listeners that the hireling abandons his sheep, whereas the shepherd lays down his life for his flock. He said:

"I am the Good Shepherd". The repetition of these words is an invitation to us to follow his footsteps, sparing ourselves not labour or loss. For Jesus was truly the good Shepherd, the vigilant and faithful Shepherd, who gave his life for us on the Cross and, for all time, continues to offer himself in the Eucharist (*Oss. Rom.*, 28 Jan., 1960).

Christian Education

The Holy Father sent a message, dated 10 January, to the participants in the Seventh Inter-American Congress of Catholic Education (*VII Congreso Interamericano de Educación Católica*) which began at San José di Costarica, on 26 January. During the course of his message he said that educators could not but be concerned by the fact that young people can give up the faith after they have left school. He continued:

It is a principle of Catholic pedagogy that the essence of education consists in collaboration with divine grace, by forming the true and perfect Christian. While we must not make little of natural values, at the same time "naturalism in pedagogy is false, that spirit which in any way would exclude or diminish supernatural Christian formation in the education of youth" (Pius XI, *Divini Illius Magistri*).

An education, therefore, which is not superficial, but profound and effective, will be primarily the fruit of grace. It will be affected by a domestic atmosphere in the college, by a kindly discipline, formative of good habits, of optimism and joy. . . .

A spirit of initiative, a climate of spontaneity and sincerity in the religious life of the adolescent are essential if he is to persevere in the way of life which the school endeavours to instil. The adolescent is at the age when he himself must try to discover what he is and to form his personality. It is for his teachers and especially for his spiritual director, to assist him in this task. Son of God, member of the Mystical Body, he has his own place in the Church. . . . The Church is not unmindful of the contribution which youth can make and she encourages their legitimate development. For that reason, and since theirs is a most tender age, she takes the greatest interest in

their education in the life of the faith, the formation of their conscience and their lessons in the right use of their liberty.

The catechesis of the intellect will be of little use if it is not accompanied by an education which forms also the will and heart of the adolescent. Religion embraces the whole man. It moulds his entire life and behaviour in the pattern of the Christian Gospel. It implies putting into practice a whole pedagogy of the spiritual life, which will help the youth to perceive that the virtues which he is being taught answer to the interior aspirations which germinate in his personality, aspirations towards justice, charity and moral rectitude.

Catholic colleges endeavour to prepare their pupils for life by giving them a religious system (*un bagage religioso*) in keeping with their needs. But, generally, this will not be sufficient to provide an adequate response to all the problems which will emerge later during the course of the lives and, especially, as a result of the growth of their knowledge in other spheres. For that very reason, such religious instruction needs to be broadened and completed by further instruction. . . . Their religious culture should always be developing equally with their literary or scientific culture.

The Pope said that post-school associations were especially useful in this respect. He went on to say that the formation given in school should not aim merely at teaching a youth how to comport himself in school, but should be seen as a preparation for the responsibilities of his adult life, his responsibilities towards his family, towards the State and in his profession. Teachers should not lose sight of the various *milieux* which their pupils will face subsequently, the currents of thought that will influence them, the present power of commerce and of the media of communication. The youths should learn how to face these as responsible persons. The Pope said he favoured apostolic work as a training for later life and also the liturgy, profoundly understood and lived, and the study—from a moral view-point—of world and local events (*Oss. Rom.*, 27 Jan., 1960).

Advice to Clerical Students

On 28 January the Holy Father addressed, in the Church of Sant' Ignazio, a gathering of students from all the seminaries and religious orders of Rome. He told his listeners that quality was more important than numbers and he reminded them of the incident in the Book of Judges (chapter 7) where Gedeon's army of thirty-two thousand was reduced, by God's principles of selection, first to ten thousand and then to three hundred, and how God gave the victory to the three hundred. The Pope continued his address under three headings: *Conduct, Study of the Bible, Prayer.*

Conduct. He said that the students had come to Rome from many parts of the world, bringing with them their own outlooks and customs. But there was no substantial difference between them, they shared a

common heritage and the same aspirations to serve God and souls. He continued:

As you well know yourselves . . . you are not in Rome to prepare yourselves for positions of privilege. Rather are you here to become the most willing, the most expert, the most humble and generous collaborators with your bishops, as also of your brother-priests, who place such hopes in you. This is therefore the most fruitful period of your lives.

That is why we say to you, with feeling, *Walk Worthily*. This phrase serves to reinforce, as it were, God's invitation to the faithful Abraham: "Walk before me and be perfect" (*Gen.*, 17:1).

This means, first of all, walking worthily: that is to say, developing one's mind, enriching it, opening it to everything that is beautiful and holy, in God's light. It means aiming at the perfect purification of one's heart, making it free from subjection to creatures and, therefore, able to understand both joy and suffering. It implies the gradual acquisition of the virtue of hope, of a hope which is robust and mature in the face of one's future responsibilities. It means the development of an attractive and blameless personality. In a word, it implies the acquisition of "whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame" (*Phil.*, 4:8). It means being moved by this Rome of the Apostles and Martyrs, of the monks and missionaries, towards new conquests. For, when a man stops to make a convenient compromise and to listen to the voice of flesh and blood, he is in danger of becoming a stagnant pool. Keep moving, therefore, but move worthily. . . .

The ecclesiastic is not an impulsive man, a sentimentalist, a biassed man, withdrawn, timid, sad. He is not content with mediocrity. From the precious years of his formation, it is his wish to know himself, in order to overcome his shortcomings and form himself in the ideal of perfection demanded by Our Lord: "Be you perfect".

Study of the Bible. The Pope repeated the command of the angel of the Apocalypse: "Take the book and eat it up" (*Apoc.*, 10:9). He went on: In the Book, God's will is set down for everybody. There you will discover how to direct your life and you will find the secret of every good apostolic work. The true apostolate does not involve a feverish anxiety for human results; for they too need not be forthcoming. See how the Church herself acts in her Councils and Synods, and through her canonical prescriptions. She is content to sow in one generation and to reap in succeeding generations.

The Pope quoted at some length from *De Casto Connubio Verbi Dei* of St. Laurence Justinian, on the value of reading the Scriptures. The second half of the passage reads:

It (the Bible) contains the knowledge of right living. Beneath the brevity of the words, what a flow of the highest truths and mysterious

symbols! The marvels of the divine, world-creating omnipotence are there, the co-operation of the angelic ministry and also the instrumental ministry of man. Above all, these pages put before us the goodness of God, who wished to instruct human ignorance, to form men in the faith, give a firm basis to their hope, weaning their spirit from things visible, nourishing it on what is invisible and eternal (*Opera Omnia*, Venice, 1721, p. 157).

The Pope added that the Bible "can open up for you the horizons of a more profound and generous interior life. It can indicate the devotions which characterise the good ecclesiastic everywhere and at all times: the Eucharist, the Sacred Heart, the Most Precious Blood, the Holy Virgin, the saints of the Old and New Testaments. All in all, it is a planned and wonderful composition, which should occupy the first place in your minds, so that you will be able to train the people of God in the ascent to piety and the practice of the Christian life".

Prayer. The Pope said that clerical students should always be praying, that prayer should be their nourishment, the air they breathe, preserving them from the spirit of the world, which "can be a serious threat to your vocation". He recommended the Psalter as a "most precious source of prayer". They should study it and become familiar with it as a whole and in its parts. He insisted on the importance of developing a spirit of prayer while they were students. It cannot be left till after ordination, because, then, if it is not already formed "there will be no lack of occasions and, perhaps, even alleged justification (in the name of activity or work) for lessening it".

The Pope concluded by assuring his listeners of his affection and solicitude for them. He assured them that the Church loves them and that "she confides to you the anxieties and solitudes of the morrow, she who knows neither tiredness nor old-age". He told them that the ecclesiastic walks on the earth, but his thoughts, his heart and his eyes are on heaven (*Oss. Rom.*, 30 Jan., 1960).

Address to Nuns

On 29 January the Holy Father addressed a large gathering of nuns in the Church of Sant' Ignazio. They were drawn from the different congregations who have houses in Rome. He told his listeners that they give "generous, self-oblivious help to the priesthood, especially with your prayers and also with your exterior work. . . ." He said that the Church looked with motherly solicitude on the many orders and congregations or religious women which placed at the service of the hierarchies the qualities with which God had pre-eminently endowed women. He had a special word for cloistered nuns, who were not present. He said that theirs was the first place in the service of God, their role being: "incessant prayer, complete detachment from everything and everybody, love of sacrifice, expiation for the sins of the world".

The main part of his discourse was based on a passage in chapter 48

of book three of the *Imitation of Christ*. He distributed it under four headings: *detachment, strength of character, incessant prayer, celestial life*.

Detachment. Quoting the *Imitation*, the Holy Father said that he is happy who has given a final, decisive dismissal to creatures. He went on to speak about virginity:

This is the virtue which opens our hearts to the truest, the most vast and universal love which can be found on earth, the service of Christ in souls. You have not sought an earthly love, nor homes of your own, nor the exercise of your own individual talents. All these things are licit and right, but they do not answer the needs of your hearts. You have chosen the heavenly Spouse, and the immense field of Holy Church.

That total consecration is the source of the particular vocation of every religious family. Each vocation will find its expression in the service of God and of the brethren, according to the design of that immense tapestry which hangs in the house of God and on which are described—and we like to repeat this often—the fourteen works of mercy.

Virginity, holy, wise, generous; turning to the sick, the old, the poor, the orphans, the widows, the youth, the children. Virginity which passes like a luminous beneficent angel through the passages of hospitals and rest-homes, which bends down, full of goodness and patience, towards school-children, towards the solitude of sufferers, wiping away tears unseen by the world, eliciting smiles and looks of acknowledgment. Holy virginity, which finds a sure and irresistible way into people's hearts, to enlighten the unlearned, to counsel those in doubt, to teach the ignorant, admonish sinners, console the afflicted, recall the erring and arouse enthusiasm for co-operation with the apostolate and the missions.

The Pope went on to say that virginity cannot be maintained in its Springtime vigour and fascination without the help of solid ascetical, moral and psychological formation. This brought him to his second point:

Strength of Character. He quoted the *Imitation*, "*naturae vim facere*", "to do violence to nature" and he said that what was required was "an interior strength, at the service of one's knowledge of one's own nature, whose object is to use all its riches and qualities in the service of God and of souls, and at the same time to discover and remedy its deficiencies by long and patient exercise of the virtues, nourished by confidence and abandonment to God". Such strength is the guardian of humility, for it presupposes knowledge of one's deficiencies, it engenders meekness and obedience. It ensures that perfect equilibrium of intellect, will and sensibility which we associate with the "strong woman", the *mulier fortis* of *Proverbs* 31:10 ff.

Such strength is also the great antidote to depression. The Pope said:

When one has fully understood the worth and extent of virginity, of the active and generous service of souls, of the self-abnegation

that does not look for praise from men, but thinks only of the hidden eye of God. Depression will not take root in souls consecrated to God. If the temptation does present itself, it will quickly be dissipated, like light clouds before the morning sun.

Incessant Prayer. The building of a strong character is not the work of one day, hence the need of incessant prayer for it. Prayer ascends from a serene conscience, which is not puffed up by success nor cast down by trouble, which is obedient in all things and is charitable towards all. The Pope continued:

Pure prayer ascends from such a serene, peaceful conscience. It means listening to God, speaking to him, being silent in his presence, asking what is pleasing to him. Prayer of adoration and thanksgiving, rather than prayer of petition. Our Lord knows what it is we need! How beautiful are the words of the Curé of Ars on the prayer of the virginal soul: "God contemplates with love", he said, "a pure soul and gives her all she asks. How could he resist a soul who lives only for him and in him! She seeks him, and God shows himself to her; she calls him and he answers, she is united to him. She is with God as a child with her mother" (A. Monnin, *Spirito del Curato d'Ars*, Rome, pp. 57-58).

The Pope told his listeners that they should pay great attention to prayer: how could they teach children to pray, if they had not learned to pray themselves? He told them not to favour a dispersal of the spirit over many devotions (*non favorire le dispersioni devozionali*), "since there is great need to learn perfectly not only the recitation, but also the practice of the *Pater Noster*".

Celestial Life. Incessant prayer would put a heavenly stamp on their lives on earth, and would make their earthly life worthy of the courts of heaven. "It imparts the final touch to your perfection, finding its expression in the interior order and in exterior simplicity and grace".

In conclusion the Pope drew the attention of his listeners to a fresco of the crucifixion on the roof. He added:

Let the crucifix be the seal of your virginity, the source of your strength, the inspiration of your prayer. Let it be the secret of your peace in the foretaste of the joys of heaven, of which your lives are a symbol and a pledge (*Oss. Rom.*, 31 Jan., 1960).

After the Synod, the Closing Address

The Holy Father preached in St. Peter's for the closing of the Synod on 31 January. He thanked God for the successful outcome of the Synod and he said that he knew that his gratitude was shared by all who took part in it. He said that the Synod was a great manifestation of spiritual strength, and of the intellectual resources of the Catholic Church. Remarking that the special fruits of the Synod ought to be in the realms of faith, hope and charity, the Pope went on to speak about each of these

virtues. (The remainder of the address can be regarded as a summary of his preoccupations as Pope.)

Faith. Faith accompanies even indifferent Christians from the cradle to the grave. Of many a sinner it has been said on his death-bed, "he did not deny the faith". The good Christian tries to deepen his faith and make it active, to make it the illumination of his steps, of his decisions and of his rights. The faith helps the intellectual in all his researches. It is not an honour for an intellectual to describe himself as an unbeliever, rather is it "poverty of spirit, ignorance of himself and dangerous presumption". He then spoke of the wonderful tasks of defending the faith and of spreading it, and of those who add the suffering of persecution to the defence of the faith. He said that their persecutors also were deserving of compassion, for they are our brothers in God and they are still blind to Christ's kingship after two thousand years of it.

Hope. He said that those who are weak or tired could easily be tempted to discouragement by the sight of violence of the enemies of Christianity and of the spread of paganism. But our Christian hope is based on the promise of Christ: "He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned" (*Mark 16:16*).

Charity. The precept of charity resumes the living substance of Christianity, the living substance of the Church, from ecclesiastical legislation, to the administration of the sacraments, to social work.

The Pope went on to speak of the Ecumenical Council, "which must touch on all the vast and complex affairs of the Universal Church". He revealed that he had confided the success of the Council in a special way to Saints Gregory Nazianzen, John Chrysostom and Gregory the Great.

He then turned to a matter on which he had commented some days previously when addressing the nuns. He said that the experience of his first year as bishop of Rome had

given him a feeling that certain pious souls were always on the look-out for special forms of devotion, for new titles and forms of worship very local in character which seem to allow great scope to the imagination and little to concentration of the spirit. We urge you to keep in touch with what is most simple and most ancient in the practice of the Church. Our Lord taught one prayer only, as we are told in the Gospel, and that was the *Pater Noster*. O, what a sublime prayer, which contains everything and is never exhausted.

The Pope recommended especially devotion to the Holy Name, devotion to the Sacred Heart and devotion to the Most Precious Blood (*Oss. Rom.*, 1-2 Feb., 1960).

International Marian Academy

On 4 February the *Osservatore Romano* published the text of the letter (it was dated 8 December, 1959) by which the Holy Father raised the International Marian Academy to the status of a Pontifical Academy. The Academy had been founded to promote and foster the study of

Mariology, especially scientific study, both speculative and historical. To that end, the Pope's letter continues, the Academy had collections of writings on Mariology edited and arranged congresses and conferences on Mariology. The Pope said that he wanted the Academy to co-operate with other Marian academies and societies, keeping in mind the directives issued by Pope Pius XII (A.A.S., XLVI, 1954, pp. 677-680), avoiding thereby both exaggeration and a too restricted outlook. He said that it would be the task of the Academy to form a committee which would take charge of international Marian congresses (*Oss. Rom.*, 4 Feb., 1960).

The Bible

The fiftieth anniversary of the foundation of the Biblical Institute was celebrated on 17 February. The Holy Father delivered an address on that occasion, in the presence of the College of Cardinals, of the professors of the Institute and of many other ecclesiastics and laymen. During the course of his address, he stressed the following points (amongst others): the importance of docility to the Church's directives, combined with absolute scientific integrity and the use of the most modern methods of study; that the Institute's role was to form not mere specialists, but "students full of priestly zeal, souls who are prophets and apostles"; that the Bible is not merely a worthwhile object of study, but the Word of God; that, as St. Augustine tells us, when we read any part of the Bible, our whole endeavour should be to discover Christ there (*Oss. Rom.*, 19 Feb., 1960).

Preaching

On 19 February the Holy Father addressed the Lenten preachers and the parish priests of Rome. His discourse was a commentary on a sentence from St. Bernardine of Siena. He said that it was the preacher's job to capture and hold the attention of his readers and to expound the truth to them in a convincing way, and slowly. To expound the truth will call into play not only the preacher's mind, but also his will and his sensibility. His preaching should be simple, the simpler the better, and it should *illumine* men's minds.

It should also offer *consolation*. The good preacher or pastor will know what sorrows there are in people's homes, and he will know how to offer them consolation in his sermons.

But St. Bernardine also said that the preacher should *correct* sinners. Commenting on this, the Pope said that preachers should not concentrate too much on the negative aspects of life. He said that sin will occur, it is the priest's job "to appraise the situation correctly, taking care not to exaggerate it, propose adequate remedies and have confidence in the mysterious but certain intervention of divine grace". He went on:

Offensive words, black colours and forceful polemics do not become priestly lips. Nor is it necessary to give detailed descriptions of evil. . . . A reference, and no more. One word, not two.

The blameless conduct of the perfect ecclesiastic, his spirit of prayer, of charity in the face of all trials, his gentlemanly appearance—these provide a precious antidote to the evils of the world.

Having quoted St. Francis to the effect that the pastor should rule his flock with a rod, the Pope continued:

But, at the same time, the pastor or preacher should temper the rigour of his correction with piety and compassion. Let him have the rod of command in a robust, fatherly hand, but let him have in his bosom a heart full of maternal compassion. There are those who, under the cover of zeal or fervour allow themselves to be agitated by a spirit of indignation and anger, thinking thereby to give honour to God. They are mistaken, as are they who—going to the other extreme—change words of correction into words of tacit permission (*Oss. Rom.*, 20 Feb., 1960).

The Works of Mercy

On 20 February the Holy Father addressed representatives of various Roman associations engaged in the spiritual and corporal works of mercy. In the course of the address he told his hearers that what gave their work its value was its supernatural inspiration. The difference between their work and similar work undertaken by civil bodies is that for the civil bodies, the assistance given is itself the end in view, while for Catholics it is only a means towards the fulfilment of the two commandments: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul. . . . Thou shalt love thy neighbour as thyself" (*Matt.*, 26:37, 39). The Pope went on to quote Pope Innocent III to the effect that a work of mercy done without charity benefits the recipient, but is of no benefit to the giver. If charity is present, "the water is changed into wine (wrote Innocent III), for charity changes into hot what was cold, makes savoury what was insipid, luminous what was clouded . . . a good act becomes better, and meritorious of eternal life".

The Pope then spoke of the apostolic usefulness of works of mercy. He said that all the vast technical resources of our civilisation were used for what he called "anti-commandment" propaganda. He said that the great answer to such propaganda was to reveal the Church's treasures, and foremost amongst them was her charity towards the weak, the sick, the forgotten, the children. He reminded his listeners that, while their principal care are the physical sufferings of their charges, the greatest needs of all lay on the frontiers of their responsibility, the rebellious and obstinate sinners (*Oss. Rom.*, 22-23 Feb., 1960).

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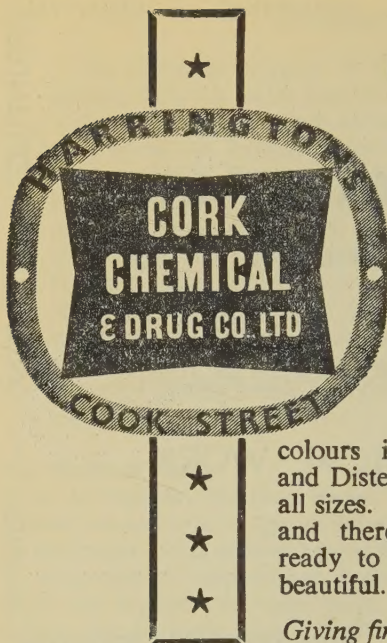
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